

The CHRISTIAN CENTURY

A Journal of Religion

MAR 4 1922



Wanted— A New Apocalyptic!

By S. Arthur Devan

The Kingdom of God

By Frederick F. Shannon



On the Condition of Civil Liberty

By Albert de Silver

Golden Rule Factory Under Fire

Editorial

"A Job For the Clergy"

By Alva W. Taylor

The Lion in His Den

By Lynn Harold Hough



Fifteen Cents a Copy—March 2, 1922—Four Dollars a Year

Does Your Church Sing This Great Hymn?

Try it on Your Piano—Read it thoughtfully—Watch for Another Next Week.

MARYTON L. M.

WASHINGTON GLADDEN, 1880

HENRY P. SMITH, 1874

1. O Mas - ter, let me walk with thee In low - ly;
2. Help me the slow of heart to move By some clear,
3. Teach me thy pa - tience; still with thee In clo - ser,
4. In hope that sends a shin - ing ray Far down the
paths of serv - ice free; Tell me thy se - cret, help me
win - ning word of love; Teach me the way - ward feet to
dear - er com - pa - ny, In work that keeps faith sweet and
fu - ture's broad - 'ning way, In peace that on - ly thou canst
bear The strain of toil, the fret of care.
And guide them in the home - ward way.
strong, In trust that tri - umphs o - ver wrong,
give, With thee, O Mas - ter, let me live. A - men.

The above hymn is selected from the matchless collection,

HYMNS OF THE UNITED CHURCH

Charles Clayton Morrison and Herbert L. Willett, Editors

The hymnal that is revolutionizing congregational singing in hundreds of churches.

Send for returnable copy and prices.

The Christian Century Press

Chicago

HYMNS OF THE UNITED CHURCH

is the most inspiring and beautiful hymnal in the American church. All the best loved hymns of Christian faith are included and, in addition, the book is distinguished by three outstanding features:

Hymns of Social Service,

Hymns of Christian Unity,

Hymns of the Inner Life.

Think of being able to sing the Social Gospel as well as to preach it! The Social Gospel will never seem to be truly *religious* until the church begins to sing it.

* * *

Note the beautiful typography of this hymn: large notes, bold legible words, and *all the stanzas inside the staves.*

The CHRISTIAN CENTURY

An Undenominational Journal of Religion

Volume XXXIX

CHICAGO, MARCH 2, 1922

Number 9

EDITORIAL STAFF—EDITOR: CHARLES CLAYTON MORRISON; CONTRIBUTING EDITORS: HERBERT L. WILLETT, JOSEPH FORT NEWTON, THOMAS CURTIS CLARK, ORVIS F. JORDAN, ALVA W. TAYLOR, JOHN R. EWERS

Entered as second-class matter, February 28, 1892, at the Post-office at Chicago, Illinois, under the act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 9, 1918. Published Weekly

By the Disciples Publication Society

508 S. Dearborn Street, Chicago

Subscription—\$4.00 a year (to ministers \$3.00), strictly in advance. Canadian postage, 52 cents extra; foreign, \$1.04 extra. Change of date on wrapper is a receipt for remittance on subscription and shows month and year to which subscription is paid.

THE CHRISTIAN CENTURY is a free interpreter of essential Christianity. It is published not for any single denomination alone but for the Christian world. It strives definitely to occupy a catholic point of view and its readers are in all communions.

EDITORIAL

The Bishop and the Social Workers

PERSONAL liberty is still the big word with Bishop Gailor, who is now acting presiding bishop of the Protestant Episcopal church. He still bewails the loss of the liberty of getting drunk in the United States, which, of course, implies the liberty of another man to get him drunk. Just why men should have the liberty of making their neighbors drunk, and yet have denial to them the liberty of running houses of prostitution or of selling morphine, the bishop does not inform us. His is one of the lone voices out of the past which helps to remind us how far we have traveled in this country in a single decade. Meanwhile the social workers of the country who were formerly divided in their counsels on the prohibition question have come out astonishingly in favor of the present laws of the United States. Some of the finest statements of the operation of prohibition in this country are those which are published by the Survey, a journal of scientific spirit devoted to the cause of social uplift. The Survey recently quoted the results secured by a canvas of the various chambers of commerce in the United States. One hundred and fifteen of these commercial organizations in the United States and Canada expressed themselves as favorable to the operation of the prohibition laws, 27 as unfavorable and 13 as non-committal. One can find in such old-time whiskey towns as Peoria, Ill., a complete change of front with regard to the operation of the new laws. Peoria was never so prosperous as now, and the citizens of that progressive city are rather glad to get away from the reputation of being the leading whiskey city of the whole world. Meanwhile we may safely turn the bishop over to those Episcopalians who have done such valiant

service in the temperance cause. Bishops have never been known for their alacrity in adopting new views anyway. It is perhaps too early for us to expect Bishop Gailor to see the light.

The Challenge to Protestantism

THE election of a moderate, constructively conservative, and highly enlightened pope—crowned with imposing ceremonies as "The Rector of the World"—is the most daring challenge to Protestantism since the Reformation. Already more than twenty-five nations, including heretic France and Protestant England, are represented by ministers or ambassadors at the court of the vatican. The rapprochement between Italy and the papal see proceeds, which marks a new epoch in that lady land where estrangement has been so long the order of things. Without doubt a deliberate, intelligent and strategically aggressive effort will be made to commend the new papal administration to America, by every means at command, by a pontiff who seeks to embrace the world in his fatherhood. His message to the American people was most cordial, tactful and significant. Many facts in the present situation of the world will tend to further the purpose of a leader who does at least symbolize the unity of the world at a time when there seems so little to hold the world together. World history, said Lord Bryce, is becoming one history; and nothing can stand before that manifest destiny. Can a divided, bickering Protestantism—a mere huddle of sects, each clinging to its own dialect—meet this stupendous challenge of a united, intelligent, aggressive Catholicism? Manifestly not! Either we must learn to marshal our forces, organizing the religion of freedom as the Roman church has organized the religion

of authority, or the future will be dark for the faith that has made the modern world.

The Church's Claim On Men of Good Will

ABRAM LINCOLN gave as his excuse for not joining a church the fact that no organization could be found which would accept him on the basis of a belief in the two major commands of Jesus Christ. Ben Franklin would have joined a church on the basis of a faith in God and a program of Christian ethical improvement, but he lived outside the church because no congregation was broad enough to receive him. But times have changed. Many of the evangelical communions have so modified their creedal basis that men of the Abraham Lincoln and Ben Franklin type can join. In the light of these facts the duty of the man of good-will who believes in God is very different from that of the two great men just named. The believer in God and the good life must recognize that everything in our world must be organized to be made effective. Even so simple a thing as selling hardware must have an organization and a journal. Far more must the worship of God and the cultivation of the ethical life be the object of effective organization. To remain outside the one organization which effectively teaches little children the ten commandments, which inspires young people with worthy views of life, which lifts the burdens from the backs of the middle aged and scatters the shadows for the aged is to commit a sin of omission. Men of good will ought to join the church. One need hold no exclusive notions of the church to insist that simple efficiency requires that those who live in the spirit of Jesus should make their ideals effective through organization. The church of today needs to give the world some simple effective talking about the duty of church membership quite divorced from the old-time revivalistic way of putting things. The duty of fellowship in service is a duty impressed upon men in every trade or calling and is obviously a duty in the moral and religious life.

Dr. Lyman Abbott's "Silhouettes"

DR. ABBOTT is much too modest in describing his memories of great men whom he has known as "Silhouettes of My Contemporaries," if by silhouette we mean a black-filled outline against a background of white. They are in fact portraits, drawn with fine artistic sense, presenting with singular vividness and human color sketches of nineteen men and one woman, nearly all Americans, whom he has known in his life of more than eighty years. A man who was twenty-four years old when Lincoln delivered his Cooper Union address, has lived through the most significant and amazing period of our history; and when he can write of what he has seen and the men he has known with the simplicity and lucidity of which Dr. Abbott is master, the record is both interesting and valuable. Barnum, Booth, Gough, Fiske, Hale, Whittier, Moody, Beecher, Brooks, Lincoln, Roosevelt are some of the figures that pass before us in this book of memory. They are not biographies but personal impressions and

interpretations, and often we see a man in quite another light than that made visible in a formal history. The sketches of Beecher, Brooks and Moody are vivid and delightful indeed, written with almost as much glow and intimacy as that of his own father which closes the volume. What is history to younger people was a personal experience to a man like Dr. Abbott, and the record of his memories—set in an informal air of personal friendship and affection—is a real service, rendered with the desire and accepted by his public in the grateful hope that as little as possible may be lost of the precious treasure of mankind.

Undenominational Projects for Community Churches

THE big arguments of the secretaries or other denominational ecclesiastics against union churches is that the nerve of Christian benevolence is likely to be cut. It is true, of course, that the abandonment of a denominational status does free the local church of the burden of supporting a denominational machine, but does it not open up the opportunity for a kind of service not adequately done by denominational churches? Kenwood Evangelical Church of Chicago has long been an independent church. It pays a thousand dollars a year to Morristown Normal and Industrial School, of Morristown, N. J., and its total budget of missionary and benevolent work is a most worthy one. On the foreign field are many union schools which are begging for support. Denominational churches do not come forward readily to the aid of such institutions. This task alone would furnish the community churches of the land with a benevolent budget for years to come until the number of community churches is much greater than it now is. Certain phases of the work done even by denominational missionaries becomes so broad and humanitarian that church boards at home are not always sure that the churches will support some enterprises. The community church is not so much concerned with the teaching of dogma on the foreign mission field. Such a church will readily give to these great tasks. Meanwhile the institutions in this and other lands that have a right to appeal to community churches should secure the addresses of hundreds of undenominational churches and ministers who are waiting to be led in good works. Often the churches have no clear call of duty in benevolence, and the institution beyond the sea has no certain means of support. Once a connection is established the reproach of isolation and lack of missionary feeling will be taken away from the community church entirely.

"Painted Windows:" Dusting the Church

HAVING given us pictures of British politicians, warts and all, in "The Mirrors of Downing Street," and having shown the silliness of the English Smart Set in "The Glass of Fashion," the Man with a Duster now sets himself the task of brightening the "painted windows" of the church. His knack of picturesque paradox and vivid word-painting, his divination of the defects and qualities of highly colored temperaments, and his gift of epigram

serve him well in his new undertaking. It is a study in religious personality, including Dean Inge, Bishop Gore, Canon Barnes, Father Knox, Dr. Orchard, Miss Royden and others, "to discover a reason for the present rather ignoble situation of the church in the affections of men." Dean Inge, he tells us, is not a pessimist, but a conservative modernist, and more mystic than modernist; and Bishop Gore is described as "a tragedy," a great spiritual leader destroyed by devotion to tradition. Miss Royden is said to be "at once a true woman and a great man, and the most effective preacher of personal religion in England." He reserves his contempt for Dr. Orchard, along with everything that smacks of ecclesiasticism—but some of us would like to know what Dr. Orchard thinks of the Man with a Duster. Orchard, he says, is a kind of "duodecimo Chesterton, a mock Gothic mind," and more of a sort similar. It is all very clever, very bright, very futile, as we learn when we turn to the last chapter and read the outline of what the religion of today should be. The end of his brilliant dissections and disquisitions is a lame and impotent conclusion, dull, vain, half hysterical, and hardly worth discussion. So easy it is to criticize, so difficult to construct. There is no longer any doubt that Mr. Harold Begbie is the author, and before he can qualify as a prophet of manners, morals and religion he must learn to sign his name to what he writes. His anonymous attack on the personal character of Mr. Balfour was an outrage for which there is no excuse in either morals or manners.

The Scolding Religionist

SUCCESSFUL propagandists of religion sound the positive note. The world is much more interested in what they believe than in what they disapprove in the religious systems of others. The Paulist Fathers, who are the most successful of any order of Catholic priests in winning recruits to Roman Catholicism, do not indulge in billingsgate against the Protestant religion. One may attend many Christian Science lectures without hearing unfavorable comment upon the orthodox churches. Though both Catholics and Christian Scientists often express the most unfavorable opinions of their religious neighbors by the family fireside, or in other informal circles, their leaders are too wise to create a public reputation as common scolds. The propaganda of the evangelical sects has all too often lacked this positive note. One remembers the story of the young theological student who preached from the text, "Where sin doth abound, grace doth the more abound." He spoke so much of the abounding nature of sin that the effect was to reverse the meaning of his text in the minds of his hearers. The minister who always abuses the mayor, the newspapers, the theaters and certain other pet objects of his wrath may for awhile have an applauding audience of people who enjoy that sort of diatribe, but the community will appreciate more a man with better discernment who can find things to praise in the community leaders. No kind of scolding is worse than the criticism of other religious sects. The ungodly love that kind of a session, for while the saints quarrel, the sinners run the town.

Fortunately the barrage of hostile sermons raised against the "false religions" of the world has somewhat lifted. It does not work. The world wants men of conviction. It is no longer very patient of the Unitarian who slams the orthodox or with the fulminations hurled from orthodox pulpits against those who are classed as liberal.

Cynic, Fatalist, and Christian!

WE read the two volumes of the Life of Lord Salisbury, by his daughter, with mingled feelings, wondering at the strange mixture in the man of cynicism, fatalism and sincere Christian faith. "He worshipped Christ—not the Christ type or the Christ ideal, or the divine revealed in the human—with all the direct simplicity of childhood," is the tribute of his daughter. Truly he may be called "a great Christian gentleman," as he himself described Gladstone. Though a practicing churchman, he was yet fearful "that Christianity, which had destroyed two great civilizations, was about to destroy a third." A leader of a democracy, he had no faith in the people, and did not believe that human nature can be improved; and, it need hardly be added, that democracy was to him nonsense. A statesman charged with great affairs, he "felt the burden of decision as little when he was writing a dispatch upon which peace or war might depend as when he was trying to make up his mind whether or not to put on an overcoat." Responsibility, he said, he did not understand. His duty was to act in the light of all the facts available, and he was wont to add, "with results I have nothing to do." It reminds one of the saying of Robert Whitaker: "I find I am more saved in some parts of me than in other parts; and I am more saved some parts of the day than at others." Lord Salisbury was as strange a compound as Dean Inge; but that is no more than is true, in one degree or another, of the rest of us.

Church and People: "The Widening Gap"

THE Methodist Recorder, of London—one of the ablest of English religious journals—reports the substance of a very plain speech by Lord Dawson to the Anglican church congress. His lordship discussed the present attitude of the churches in regard to the opinion and conduct of the time, emphasizing "the ever-widening gap between the formal teaching of the church and the actual belief of this generation, including many who by baptism and training belong to her fold." At no time in the history of the church, he said, has there been quite so serious a gap between the church and the people as there is today. The seriousness of the situation lies in the fact that most men are not radical unbelievers—only unbelievers in organized religion. When the church sets forth its creed, men are respectful but unconvinced; there is simply no response. They do not deny, they ignore. The eternal verities abide, but their ancient expression and interpretation do not satisfy. Something took place in the minds and hearts of men during the great war; there was a

change, a giving up, a different vision. Lord Dawson does not say that the church is wrong and that the modern mind is right; he simply points out the obvious estrangement which makes understanding between them difficult, and makes plea for a reinterpretation of religious truth in terms of today, in full light of modern knowledge, with sympathetic insight into the needs, yearnings and bafflements of the mind of our time. It is no good going on repeating old phrases and formulas, like speaking in an unknown tongue intelligible to only a few who know its vocabulary.

"The Pilgrim"

SINCE Jonathan Brierley went away we have had no really great religious essayist. Boreham is bright, stimulating, suggestive even in his discursiveness, and his many popular gifts entitle him to the wide reading he has won. But there is no one among us like Brierley; no one near him. Too often the religious essay is only a jumble of words, mere pious pap without intellectual value or spiritual vitality. Brierley made it an instrument of inspiration and enlightenment, by virtue of his incredible knowledge, his quick creative insight, his intellectual sparkle and spiritual verve. He was a builder of bridges, as he modestly described himself, helping his readers to escape from narrow provincialisms into the great freedoms of the mind. "J. B.," as he came to be known, was ever a delight, a surprise and a tonic for the soul.

So is Dr. Glover, whose new book, "The Pilgrim. Essays on Religion," ought to have a universal reading. Canon Barnes, of Westminster Abbey, was right when he said that the popularity of the writings of Dr. Glover is one of the good omens of our time. He is so real, so forthright, so fertile of suggestions, uniting a deep evangelical experience of Christ with an intellect alert, daring, free, and wide-ranging; a vital mind laid against the truths of faith and the facts of life. His versatility is amazing, and he has the curious power of writing about old themes as if no one had ever discovered them before. It is this freshness of insight and approach that makes him so attractive, joined with a style simple, sinewy, flexible, vivid, with now a flash of crimson and now a gleam of gold. His studies of Jesus in History and Experience are memorable, and a new book from his pen is both a religious and a literary event.

The title essay reminds us of a fact which we so easily forget, or try to forget, in this fine world with its houses, lands, trades, honors, titles, and vanity fair—that we are pilgrims and must pass on, however wistfully we may look back. Busy himself as he may, seeking out many inventions, there are times when the solid earth is touched with eerie strangeness, and man knows that the earth is not his real city. The old homesickness of soul returns, and he pauses to look away into the heavens. Were it otherwise, the mountains would be as a garden wall and the stars as the twinkling lights of a cottage window. No, the Pilgrim is not gone; he is still treading our streets, clad in a garb of his own, with a strange speech on his lips, his gaze strained afar, yet curiously keen in seeing

through what is near. Aye, though he seem as odd as Don Quixote, the pilgrim, the idealist, the far-seer is the only wise man; he alone is practical.

Such is the background of the book, against which we see, first, the lonely, heroic, tormented figure of Jeremiah, not simply the prophet but the man, a real person, human, arresting, haunting, made to live again by those exquisite brief touches of fact and phrase—unnoticed by the casual reader—of which the essayist is so perfect a master. Not less poignant is the study of the 137th Psalm, "An Ancient Hymn of Hate," and the suggestion that the singer had seen his own child hurled against the stone wall of the city by a brutal soldier. It is when Dr. Glover touches the life of Jesus that he is at his best; and we are tempted to say that the essay on "The Meaning of Christmas Day" is the finest religious essay of our generation. Written for the men of the British army, it was reprinted, we understand, for the American army. As a brief, vivid, direct, winning statement of Christian fact and faith, we doubt if there is another piece of writing to surpass it.

Other gospel studies have to do with "The Training at Nazareth," the parable of "The Talents," and an attempt to reconstruct the events of "The Last Evening" of Jesus with his disciples, showing the yearning, almost wistful craving of the Master for human fellowship while walking his lonely way. No doubt the essay on "The Holy Spirit" will provoke debate, but no one else, so far as we are aware, has ever traced its evolution—if we may use that word in these days of reaction—from early, dim foregleams in primitive faiths, to the sublime and all-transfiguring conception and experience of the New Testament. Another paper pertinent to the time is "A Lost Article of Faith," showing how, if there is a false other-worldliness born of a false idea of God, there is also a true Christian other-worldliness which we dare not forget. It makes one wish that Dr. Glover would expound for us the great poem of William Blake, "The Everlasting Gospel," with its rather blunt beginning:

The vision of Christ that thou dost see
Is my vision's greatest enemy . . .
Thine is the Friend of all mankind;
Mine speaks in parables to the blind.

No one ever went quite so far as Blake, who saw something in Jesus which very few of us have ever seen.

In his series of studies of living preachers in *The Christian Century*, Dr. Newton referred to a story which he heard Dr. Glover tell in the Westminster Chapel—a fiction made up of fact, all true but not true of any one man, entitled "The Good Shepherd." Happily that story is included in this volume of essays, and for sheer beauty and charm both of insight and expression Dr. Glover has never done anything better of its kind. It reproduces the very atmosphere in which the early church struggled, suffered and triumphed, its terrible persecutions, its intrepid faith, its all-conquering gentleness, as well as the crude beginnings of Christian art. This story, if retold in every church in the land, would stir the heart of youth and age alike with a sense of the reality and power and wonder of our Christian faith, and perhaps help us to recapture somewhat of its glow and fire and joy.

The Golden Rule Factory Under Fire

DURING the past two years the interest of church folk and large bodies of other earnest people has been directed toward the remarkable development of the industrial enterprise of the A. Nash Company of Cincinnati. Mr. Nash, with a gift of eloquence far beyond that possessed by the average layman, has interpreted on the platform and through current magazines his religious ideals for industrial relationships. The golden rule was wrought into his business at its beginning, in 1919. With incredible swiftness the business has grown from practically nothing in less than three years to one of the largest and most profitable in the clothing industry. This growth Mr. Nash has credited to the operation of the golden rule which he and his organization have consistently sought to reckon with as a law as fundamental in human relationship where men work together across the wage line as gravitation is in the physical universe. Those who hold that the Christian gospel applies to social and industrial situations as well as to individual souls have felt that in no slight degree the Nash concern was carrying on an experiment in whose principles and outcome the church had a vital stake.

This Christian public will read with no surprise that the whole scheme has been undergoing the most minute and searching investigation from many angles of interest. Competitors have been sending representatives to study the Nash company's methods. They have been shown every courtesy and given every opportunity to check up on the facts which have been the subject matter of the prophetic eloquence of the head of the company. In his interpretation of the ethical ideals of Jesus as applied to human affairs, Mr. Nash has not in his public addresses been sufficiently explicit as to the non-union basis of his relation to his employes to prepare his sympathetic public for the slashing attack now being made upon his factory by the Amalgamated Clothing Workers. This attack has created so much of a sensation that journals like the Survey and the New Republic have rushed special writers to Cincinnati to get special articles for their papers. The hostility of unionism to the non-union basis of the Nash enterprise is, of course, so intense that no stone will be left unturned to discredit the claims put forward by its eloquent owner and interpreter.

In the belief that the Christian stake in the experiment was substantial enough to warrant the gathering of the most authentic information an informal committee from the social service commission of the Federal Council of Churches is now engaged in making a thorough-going investigation. The facts are being made accessible to the members of this committee in a spirit of utter candor; the books and payrolls are in their possession and they are carrying their investigations down the line of workers from the foremen and superintendents to the humblest worker. We shall look forward to the full report of this committee, which is promised at an early date; but meanwhile it is desirable to meet certain specific charges which

have gained wide currency through the official journal of the Amalgamated organization and an article under the sarcastic heading, "An Eight-Carat Golden Rule," in the last issue of the New Republic. The charges of the Amalgamated and the findings of the committee upon them so far as made up at the date of this writing may be summed up as follows:

1. Children under age are working without legal certificates.

Just one such has been found. It is easy to lie a year or two about your age.

2. The average pay for workmen is from \$12 to \$16 a week.

Found by an examination of the payroll to be 50 per cent higher.

3. Wages in general are from \$4 to \$8 per week less than union wages.

The union scale is one thing in Chicago, Indianapolis and Rochester, another in New York, and still another in Cincinnati. On weekly rate the Nash scale is lower; on a yearly average it is higher because there is little loss of time and no laying-off in the Nash factory.

4. There is no extra wage for overtime, therefore the far-heralded 40 hour week means nothing.

There is no penalizing increase for overtime. There has been no overtime since the adoption of the 40 hour week, which has given women their Saturdays for home, children and chores. Its test will come in the rush season. It is a serious fault in the system if extra pay is not given when overtime work is actually put in.

5. Week workers are forced to produce a certain amount or suffer discharge.

No sufficient evidence of this yet discovered. Discharges for any cause seem to be very few.

6. Pressers are forced to do double the stint daily that is required in a union shop.

Found nothing to justify use of the word forced. Whatever they do they seem to do with good cheer.

7. Cutters (a highly skilled task) are piece workers and have to do almost twice as much as union cutters on week wage pay to earn the same income.

These skilled men profess contentment and claim they earn a much higher average per week than the union weekly scale allows. There may be some difference on account of quality of suit made.

8. The workers are penalized with heavy fines for mistakes, being late to work, etc.

Emphatically denied by the management who ask for fullest investigation among the workers.

Throughout the criticisms there runs a subtle strain of cynical glee over the prospect of catching the champion of industrial idealism in the act of capitalizing his golden rule "bunk" for his own selfish ends. The committee, however, finds its faith in Mr. Nash's sincerity and in the validity of the golden rule idea confirmed rather than weakened by their investigations. They have found weaknesses in the system, the chief weaknesses being the lack of system, and the absence of an adequate technique to insure a democratic administration of the Nash program. The owner's religious and ethical principles are imperiled

by the fact that these principles depend almost wholly upon his own personality and the contagion of his enthusiasm. In lieu of a democratic organization, the plan operates by spontaneous impulse and thus lies open to error, to suspicion and to just such charges by organized labor as it is now facing. It is understood that the committee will make definite recommendations to the company on this score.

Such advance information as to the committee's findings as may be given out at this time includes also an expression of the committee's conviction that the Amalgamated leaders and representatives are actuated by a quality of sincerity no less admirable than that which they believe is possessed by Mr. Nash. There are sufficient facts available to give countenance to the charges that have been formulated. Certain disgruntled workers were found who gave an angle of departure for a hostile judgment. No group of human beings are likely to be 100 per cent above the level of complaint with any situation which they share in common, and garment workers are no more saints than the rest of us. But critics of a great venture of faith and brotherly love such as Mr. Nash has made should be more sure of their facts than the present critics have seemed to be.

The social service committee are being afforded every facility to get at the facts. Books, pay-rolls, auditors' reports and workroom doors were opened to them, nothing being withheld. Charges that certain resolutions supposed to come from the workrooms had been really sent down from the office were run down and found to be unsubstantiated. The committee is convinced that the workers are contented and, to use a current vulgarism, that the golden rule idea has been "sold" to them.

We hold no brief for Mr. Nash. We could wish that certain things were otherwise. We would prefer that his practice were not accompanied by eloquence. His doing would be more credible if he would allow his achievement to speak for itself without so much argument and exhortation. But a man of business in whose soul the fires of eloquence burn naturally finds it next to impossible to resist the temptation to rush into public expression. After all we have to take men as God made them. Moreover there is an unavoidable skepticism with which a unique enterprise like this is regarded, due to a certain intuition that its success may lie in its uniqueness, rather than in its discovery of a universal law. How far its distinctiveness absolves it from the normal obligations which all industry owes to the union principle cannot be determined arbitrarily.

The Amalgamated Clothing Workers have rendered one of the greatest services ever accomplished in behalf of labor. They have lifted the most "sweated" of industries to the level of decent hours and wages and established contractual working relationships that reduce friction and the possibility of strikes to the minimum. In the Nash institution a new principle has come in, a principle of solidarity among owners and management and workers. Whether our social ethics should compel a vertical "union" such as this which takes the whole factory in, to make a place for the class conscious union whose fun-

damental principle is the opposition of interest between employer and employes, is a question that cannot be settled from a doctrinaire point of view. The golden rule idea must evolve its own method. Miracles should not be expected in two short years of a business that is growing by leaps and bounds. A great idea must evolve a great and adequate and appropriate technique to carry it out, and we have faith that Mr. Nash will make facile provision for such a development to take place.

The Ancient Mariner

A Parable of Safed the Sage

THERE once lived upon the shore of Casco Bay an Ancient Mariner, who sailed his sloop along the coast from the Grand Banks to Cape Hatteras, and from Boston Light to Barnegat. And he had never studied the science and the Mathematicks of Navigation. And believe me, that is no joke. For he had grown up largely in the Focsle, and had received his education before the Mast, which he called Mawst, and in his day the way to educate a boy at sea was to cuff him first and tell him what to do afterward, and to give no reason for either the cuff or the command. And so it came to pass that when he became Master of a Ship, he had had a Liberal Experience but very little of what was technically known as Navigation. Yet he crossed the Ocean many times, and made several trips to the Far East, and he battled with Typhoons in the Yellow Sea. And they do say that there were few finer fights or better worth seeing than he put up when he reefed the topsls and battered down the hatches, and went into the ring for a seventy-two hour bout with Neptune. And out of some of those encounters Neptune emerged with a badly bruised eye, and a list to starboard, which the old skipper did not call starboard, but stabbud. And yet he had never studied Navigation, and all the books of Mathematickal Tables he knew by reputation only.

And there were certain who inquired of him, saying, How is it that thou dost sail the Raging Main from Casco Bay to Far Cathay in thine old windjammer, and yet thou hast never studied Navigation?

And he answered, I know enough about Navigation to git aout of Boston Harbor, and then I kin go where I dum please.

Now this word I pass along to men who are younger than I, and I say unto them, There is no part of this Voyage of Life that is safe, else would it be much less interesting. Nevertheless, I counsel thee to have especial care not to run ashore while getting out of the Harbor. If thou wouldst make this trip upon the High Seas of Life and make it joyously and triumphantly, wreck not thy life by youthful follies. Keep a firm grip of the helm till thou art well over the bar, and out upon the Wide Sea, and then shake out the sails, and here is my good wish to thee for a safe and happy and Prosperous Voyage, and a good anchorage within God's land-locked Haven when the trip is done.

Wanted—A New Apocalyptic!

By S. Arthur Devan

THE most casual reader of the synoptic gospels is aware that they contain many sayings and discourses of a strongly eschatological character, attributed to Jesus. There are the predictions that the Son of Man—in itself, as we now know, a purely apocalyptic designation—that the Son of Man will come on the clouds of heaven, and all the holy angels with him; that his coming will mean the end of the present age; that it will be heralded by a period of woes and tribulations; that this period of trial is shortened for the elects' sake; that at its conclusion, when the Son of Man cometh, there will be a great judgment and separation of sheep from goats, of wheat from tares, after which the reprobate will go into outer darkness where their worm dieth not and their fire is not quenched, while the elect will come from the east and the west, from the north and the south, and sit down with Abraham and Isaac and the prophets at the great messianic feast; that this messianic banquet is itself symbolic of the blessedness of the new messianic kingdom which is to be the predominant characteristic of the new age so to be ushered in; that in this kingdom the twelve apostles will sit on twelve thrones, judging the twelve tribes of Israel; and finally, that all this development is not the distant possibility of some remote future period of history, but something imminent, right at hand, something definitely promised to take place in the lifetime of men standing around Jesus as he spoke; nay more, that the final denouement is so close that the persecuted will not have time to flee through all the cities of little Israel, ere the end will come; nay, the text of the gospels makes possible an even more immediate expectation of the end, and the prediction reads that even before the twelve have finished the mission on which Jesus sent them through the cities and villages crying, "the kingdom of God is at hand!"—even before they have finished their mission and passed through all the cities of Israel, the cataclysm will fall, the woes will begin like a black cloud preceding the dawn!

THE ESCHATOLOGICAL SAYINGS

These eschatological sayings have always been a touchstone of gospel interpretation. The millenarian gloats over them and fits them into whatever mechanical scheme he happens to favor. The pious Christian reader, with that practical eclecticism which characterizes true religious faith, simply overlooks them, or judges that they contain mysteries too great for simple Christians to concern themselves about. The theological liberal, not knowing what else to do with them, has been in the habit of dismissing them entirely, under the cool assumption that they do not represent the words of Jesus at all, but are a reflection of the vivid chiliasm of the early church, which the evangelical tradition has read back into Jesus' time and put into his lips without warrant.

But it is the increasing conviction of New Testament scholarship that none of these expedients for doing away with the vivid apocalyptic hopes expressed by Jesus is justified. The gospels are truer to history than the critics

of the gospels. Not only are these passionate eschatological sayings authentic utterances of Jesus, but much else in his teaching and life that we have not been accustomed to interpret eschatologically at all—the beatitudes and the Lord's prayer, for example—has primarily an apocalyptic significance.

THE MESSIANIC KINGDOM

The rigid eschatological school, indeed, finds very little in the gospels that is not apocalyptic. John the Baptist had come to Israel at a time when the hearts of the people were seething with eschatological hopes of the kind which the book of Enoch and other extra-canonical writings that have survived, make familiar to us. John had flung out the announcement that the messianic kingdom was at hand. That meant only one thing to the Israelites of his day, not that a political human messiah was to come and set them free from the Roman yoke, as we have so often been told, but that the great supernatural events preceding the end and the coming of the Son of Man on the clouds of heaven, were about to begin. All Israelites who desired to share in the blessings of the coming messianic kingdom, and to survive the woes that would precede it, must repent and prepare themselves for these grand events. Soon after John came Jesus, with the same message, only more definite. The thought of Jesus added to the message of John a more positive ethical teaching, but this, according to this school of interpreters, was not world ethics. The sermon on the mount and the other ethical teaching of Jesus is no general system of righteousness of universal validity, but simply contains directions how men should act in view of the speedy end of the present age—an ethic for the interval between his time of speaking and the end of all things which was so soon to come. Further than this, the thought of Jesus added other specific data: first, that John the Baptist was himself the Elijah, who in popular apocalyptic expectation, was to come again to earth soon before the end, as prophesied in Malachi; second, that the woes preceding the end might be expected to come at once, within the very year of his ministry; and third, that Jesus himself was the Son of Man who was to come in glory.

As regards the first of these definite additions of Jesus to the general apocalyptic conceptions, the eschatologists say that Jesus regarded the identification of John with Elijah, frankly, as a matter difficult of acceptance. "If ye will receive it, this is Elijah which was to come." Such an identification had not occurred to anyone else, not even to John himself; it is believed that John had the question whether Jesus were not Elijah, not whether he were the messiah, in mind, when he sent the embassy asking, "Art thou he that should come, or look we for another?" As regards the second of these points, Jesus expected the new age to begin, or at least the preliminaries of it to begin, during the mission of the twelve: before they should have gone through all the cities of Israel, the "woes" would begin. In this expectation Jesus was disappointed. Hence

he withdrew into the parts of Caesarea Philippi, though as popular as ever with the multitude. He saw then that Israel was not yet ready for the new age, still too sinful and unrepentant for the Son of Man to come; there must be further suffering by or on behalf of Israel before the kingdom could be brought down, as it were, from the skies. Hence he resolved to go to Jerusalem, and to die there as a ransom for his people. He would take upon himself the woes due to the nation before the kingdom could come—like Arnold von Winkelried at Sempach. He would fulfill the prophecy of the suffering servant of Jehovah in Isaiah 53. The result of that vicarious offering would be the immediate coming of the kingdom with power. In this expectation he went to his voluntary death at the hands of the Jerusalem authorities.

Even on the evening before the crucifixion, at the last supper, Jesus bespoke his confident expectation that his death would bring the kingdom at once. He said, "I will not henceforth drink of the fruit of the vine till I drink it new with you in the kingdom." As regards the third of the additions to the current apocalyptic hope, the fact that Jesus himself was to be the messiah, that was the greatest of all the "mysteries of the kingdom." No Jew would have dreamed for a minute that a human person like Jesus could be the messiah, miracles or no miracles. John the Baptist did not dream of it. It was a secret in the breast of Jesus himself till that fateful moment at Caesarea Philippi, when Peter stumbled on the truth and blurted it out. From then on it was a secret known to the apostles, never to the multitude. This fatal disclosure it was which the traitor, Judas, betrayed to the high priests, rather than the mere revealing of a convenient place for the apprehension of Jesus. The high priest once being aware of the claim, which indeed Jesus acknowledged publicly for the first time in answer to the high priest's question at the trial, no further witnesses were needed; Jesus was put to death without more ado; his life given a voluntary sacrifice to bring on the new age.

ATMOSPHERE OF APOCALYPTIC PASSION

Such in brief is the eschatological interpretation of the life of Jesus. There can be no question that it clears up many difficult passages in the gospels. Possibly it clears them up too completely, after the manner of Voltaire's writings, of which some one said, "Nothing could possibly be as clear as Voltaire makes it." It is easy to score points against the more extreme positions of the eschatological school, but in the main they have made out their case. Jesus can never again be regarded as the old nineteenth century liberal school regarded him, as a sort of cultivated Christian gentleman of humanitarian instincts. Jesus would never have made the impression on his own or subsequent times, had he been a mere teacher of humanitarian ethics and liberal theology like that. On the contrary he lived and thought and spoke in an atmosphere vibrant with apocalyptic passions. He handled the raw nerves of men's keenest desires. He addressed himself to those vast eschatological schemes that had seized the imaginations of men and excited their vibrant hopes. His speech was red-hot with expectation of the reign of the Son of Man, and it set men aflame. The new movement

started with the burning conviction that these were the last times, and the day of the Lord was at hand.

We all know the part which the vivid hope of the parousia took in the early church; no one can read Acts or the Epistles or Revelation without being impressed by it. It is important to notice that the tremendous vigor which the primitive church displayed, and which was so intense that we of the present day can only survey it with astonishment, was due in large part to the apocalyptic motive by which primitive Christians were dominated. The great imaginative conception of the last times provided the motive power. Read Peter's speech at Pentecost, and you will quickly observe the connection between the apocalyptic ideas that underlie it and the tremendous flood of spiritual enthusiasm which it turned loose.

Now this apocalyptic, what is it but a transcendent portrayal of religious truths addressed to the imagination of men? What is it but a manner of dealing with spiritual realities under the dramatic guise of great supernatural pictures? What is it but the reign of God represented to the imagination of mankind, by a gigantic metaphor? The Jesus described by many "Lives of Christ," the amiable teacher who went about doing good, healing the sick, and teaching lofty ethics, would never have taken mankind by storm. An early church, cherishing a well-ordered theology, and appealing to the intellects of men, would never have swept the empire. But an apocalyptic Jesus, and a church shaken with passionate anticipation of the new age about to drop upon the world, startled mankind as with a clap of thunder.

OUR OWN TIME

Turn now from the world of the first century to the world today, and look at the place which apocalyptic ideas hold in Christian teaching of our time. We need not describe at length the recrudescence of pre-millenarianism which is spreading over the country, and troubling our churches. That is a revival of Judaistic apocalyptic. It is significant mainly as an exhibition of the enthusiasm which apocalyptic ideas—that is, religious ideas which appeal to the imagination on a large scale—can evoke among the masses. The modern liberal scoffs at this crude pre-millenarianism. But what, I ask, is there in *his* teaching that will so fill men with enthusiasm that they will chalk up "Jesus is Coming" or any other religious watchword, in every public place? Has liberal religion got anything like that to show in the way of effective religious leadership? Your liberal may reply that this kind of thing appeals only to those who fill the place of the ignorant and the unlearned. But should not true Christianity appeal to those very people most of all? Jesus did. The common people heard him gladly; but none of the rulers of this world, nor of the wise believed on him.

The fact that the contemptuous attitude which the ordinary liberal Christian leader displays by surveying this millenarianism, while it is, indeed, justified by the essential absurdity of the adventist ideas, is nevertheless rank folly when one considers that the higher spiritual view is allowed to be so deficient in leadership as to permit whole reservoirs of spiritual power to leak away, and the masses of the people to be misled as sheep not having a shepherd.

The truth is that much preaching of the gospel, by the best educated and clearest thinking expositors, is dull, stale, and unprofitable. It does not touch the hearer on the nerves.

MODERN APOCALYPTIC

The modern point of view does possess the material for an apocalyptic that can be made to appeal to the popular imagination. We, too, believe in a kingdom of God. To be sure, the kingdom of our thought is not entirely describable under the same categories as the messianic kingdom of the synoptic gospels, but it is an organic development out of that. Jesus said all that men in his time and of his environment could understand. St. Paul and the author of the fourth gospel developed the kingdom idea into one very close to that of which we think today. The kingdom which is not eating and drinking, but righteousness, peace, and joy in the spirit, which means the rule of God in men's hearts, and in all the institutions of human society on earth, and includes as well the spirits of all just men made perfect in heaven—that is a conception, the grandeur of which has but begun to dawn on human hearts. Some of us feel it a little, preach it a little. But the kingdom idea has never seized the imagination of the rank and file of Christendom. And the reason is that it has never been put in terms of the imagination. It has never been embodied in an apocalyptic. Here, then, is the need for that new apocalyptic. There is vast power, capable of sweeping the world for the kingdom, stored up in the subconscious self of Christendom, awaiting release, and only to be released when that master magician, the imagination, speaks the word. When the gospel of the kingdom, as we begin to apprehend it today, shall be finally clothed in the garb of dramatic splendor that will make of it an apocalyptic vision, then mankind will awake.

To do this will be the work of prophet and poet. We still misuse the word "prophet." Once we applied it to prognosticators of the future, and that was a misuse; now we apply it to anyone who denounces the injustices of present-day industrialism, which is also a misuse. The true prophet denounced sin, to be sure, but what made him a prophet was his vision of a redeemed future. We need the poet, too. We have no poetry of the kingdom, either in or out of the hymn-book. The old hymn-books indeed, had no kingdom hymns—look in the "Baptist Hymnal," and see what you can find there expressive of the hopes of the kingdom!—while the newer hymn-books try to remedy the defect by introducing the few kingdom hymns that exist; but the latter are mostly unrecognizable; I for one would rather sing "Jerusalem the Golden" or the "Dies Irae," than all hymns of social Christianity that have ever been written; there is more imagination in them. But prophets and poets can not be had to order; I suppose we shall have to wait for them to be born.

And yet there are some contributions which all Christian teachers can make toward the new apocalyptic. First of all, we can be positive, not negative. Apocalyptic always sees the glorious future about to break; but much of our modern social teaching about the kingdom is negative and pessimistic. Instead of inciting men by a stirring vision of a future so ideal that they will all yearn to contribute

their lives to its achievement, we have made the gospel of the kingdom too much a negative fighting kind of business of which we cannot be sure of the outcome—fighting against alcohol, or war, or tuberculosis, or continental Sundays. That does not attract or inspire men. It does not even lead men to fight. It irritates them. But put before men's minds a glowing vision of a glorious future in which the absence of these evils is only part of the picture, and positive emphasis is laid on the good will and the brotherhood and the beauty and the splendor of that reign of God, and men will get up and throw their lives into the struggle.

Secondly, we can all use our own imaginations so far as we have any, to stir up the imaginations of others, to see the heavenly vision. When once men do see it, they will not be disobedient, for humanity is moved through the imagination. I sympathize with the person who goes to church for religious inspiration, and instead of a sermon hears an address on the child-labor problem, and goes home groaning, and attends another church next time. Problems and statistics and facts have their place in religious education, a place too long neglected, but there is no inspiration in problems and statistics and facts, and one listens to a sermon to get inspiration. The inspiration will come when the preacher throws the bright-colored hues of the imagination about the problems, the statistics and the facts. What chance has a sermon about industrial relations to hold the common man, as against a sermon about Armageddon and the Last Things? When he hears the former, unimaginatively dealt with, all that happens is further depression added to his week-end weariness; when he has heard the latter, he walks home with the feeling that he has been lifted to the supernal regions and heard that which it is not lawful for man to utter. Perhaps he has.

USE OF IMAGINATION

Finally, we have a starting point for the new apocalyptic in the conception of the New Jerusalem. Let us picture the future as it ought to be, and let that vision exalt men. Plato and Sir Thomas More and Edward Bellamy and Carlyle and Ruskin have influenced society more than almost any other secular writers that can be named. Why? Because they opened their eyes to see the invisible, and then wrote down that vision for the imagination of their duller-eyed fellow mortals. This, too, is the special function of the preacher. He is to make them lift their eyes and peer through the mist that sin and selfishness and blindness have created, until they discern, dimly though it may be, the fair and glorious outlines of that heavenly city, the New Jerusalem, descending from God out of heaven, a city settling ever more and more solidly on earthly foundations, a city into which no unclean thing shall enter, a city where is situate the throne of God and of the Lamb, and where his servants shall serve him, with his name upon their foreheads. When that radiant vision once becomes clear in the imagination of mankind, and warm with its passion, immense stores of spiritual energy will be released for its attainment, and again the world will be startled with the cry of Good News—"Repent ye, for the kingdom of God is at hand!"

On the Condition of Civil Liberty

By Albert de Silver

AMERICANS have always believed that their country was a land of political toleration. They have been accustomed to feel sure that civil and political liberty were firmly embedded in the frame-work of the fundamental law. Until a few years ago, the alien and sedition laws of 1798 were the only examples of interference by the civil government with important political liberties and we all remember how we were taught in school that those enactments were the classic examples of political blundering.

But, nevertheless, when the war came in 1917, it was not surprising that tolerance for minority opinions ceased. A national effort which called for the mobilization of the entire country for war purposes, was not solicitous for the liberties of those who disagreed with it. On the ground that all dissent must mean obstruction, we set about suppressing minority opinion. Newspapers and periodicals which voiced the views of the heretical few were barred from the mails, and before the armistice came, close to two thousand people had been prosecuted under the espionage act, in fact, if not in theory, for the utterances of unpopular words in speech or print.

Such a mass of prosecutions was of course wholly unheard of in this country. With the return of peace, the tide turned, and the wave of suppression commenced to recede. We are now more than three years away from the war and it may be worth while to consider how far we have returned toward normal, as well as the extent to which the theory and practise of suppression still remain.

POSTAL POWERS

So far as the federal government is concerned, most of the repressive legislation has either been repealed or suspended. The postmaster general, however, under a peacetime section of the criminal code and under an unrepealed section of the espionage law, still possesses the power to exclude from the mails matter which in his judgment tends to incite to certain forms of crime or which contains the advocacy of "treason, insurrection or the forcible resistance to a law of the United States." The danger in the existence of such a power lies, of course, not so much in what it purports to accomplish as in what it may be construed to accomplish. The clear case of a publication advocating forcible resistance to law in direct terms seldom, if ever, arises. In each case the question is whether some other words will be construed to amount to the prohibited advocacy. The postmaster must of necessity make a decision as to the tendency of language, and that it is dangerous to give such a power to an executive officer has been considered axiomatic ever since Jefferson wrote the famous preamble to the Virginia resolutions on religious toleration.

Moreover, the supreme court of the United States in the Milwaukee-Leader case has recently held that under the postal classification act of 1879, the postmaster general has the power to revoke a newspaper's second class mailing permit for future issue because of his belief that the paper

has violated some federal statute in its past issues. That this rule of law makes a censorship possible can scarcely be doubted because no newspaper or periodical can circulate on a commercially possible basis unless it is allowed to circulate at second class rates. It is only fair to say, however, that the present postmaster general has adopted a calm and liberal attitude in the exercise of these powers. But the powers are there nevertheless, and it is questionable state-manship to make the freedom of the press depend upon the liberal mindedness of a particular officer of government.

PLOTS AGAINST GOVERNMENT

During the first year after the armistice, when the daily press was filled with highly-colored reports of the progress of the Russian revolution, a great wave of excitement of a new sort swept across the country. All sorts of tiny and impotent radical organizations were thought to be contemplating the forcible overthrow of the government. And what was more surprising, the opinion seemed to prevail for awhile that there was sufficient chance of their succeeding to call for repressive legislation. The attorney general of the United States, who should have known better, gave considerable color to this view by repeated statements to the press, which gave the impression of the existence of a formidable plot to overthrow the government and of a need for energetic and vigorous measures to prevent it. It was not until the attorney general's statements of fact and law in this regard were successfully challenged before a congressional committee, and until certain illegal practices of his department in dealing with radicals had been made public by a committee of twelve distinguished members of the bar, that the campaign ceased.

By this time, however, congress had almost been led to adopt a sweeping sedition law, which, fortunately, has since been blocked, and thirty-three states had adopted statutes penalizing sedition or the advocacy of criminal syndicalism, criminal anarchy and the like. Most of these statutes purported to prohibit agitation for political or industrial change by force or violence, but many punished as well such vaguely defined offenses as the advocacy of "unlawful methods of terrorism," and some went so far as to prohibit the agitation of radical change without regard to the legality of the method suggested. Here also, we have statutes which punish persons for the tendency of the words they utter. Substantially never is the defendant accused of having directly advocated violent revolution. In practically every case it is a question of whether the tendency of some other words be construed as likely to incite some other person to unlawful acts. How widely reasonable human beings may differ as to the interpretation of language is a matter of common knowledge. Yet criminality is made to depend upon just such interpretation, and that without regard to whether any unlawful acts are in fact committed as a result of the language used or whether there was reasonable likelihood that they would be committed. Moreover such phrases as "unlawful methods of

terrorism" are vague and necessarily call for a shifting judicial definition at variance with the axiom of the criminal law that crime must be set forth with definiteness and certainty so that everybody will know just what conduct must be avoided in order to keep out of trouble.

PUNISHED FOR MEMBERSHIP

Perhaps of all the questionable features of these statutes, the most objectionable is the clause which punishes mere membership in an organization formed to advocate the prohibited doctrines. For a hundred years and more, it has been fundamental to the criminal law that guilt is personal and shall not attach to anyone merely by association. This great principle, which has been said by Mr. Charles E. Hughes to be "indispensable to the institutions of liberty," is violated by the membership clauses which most of these statutes contain. The legality or illegality of a particular organization is determined by the most extreme statements contained in its literature or voiced by its most loose-tongued members, and thereafter any member is guilty under the law irrespective of any conduct on his part other than the act of joining and continuing a member.

The constitutionality of the statutes of this general nature has been upheld by the courts of last resort in Minnesota, New Jersey, Washington, Connecticut and California. The clauses penalizing mere membership have been specifically sustained in California and Washington, in which states most of the present prosecutions take place. The question has not yet been presented to the supreme court of the United States, but with the possible exception of the membership clauses, it seems likely that the constitutionality of these laws will be upheld. In New Mexico the sedition law of that state was held unconstitutional and a similar decision was reached as to one section of the New Jersey statute; in both of these cases, however, the law under consideration penalized the advocacy of fundamental change irrespective of the legality of the means suggested.

MEETINGS IN PUBLIC STREETS

Among the other legacies of the public excitement of the last five years are the restrictions which have been placed on the right to hold meetings on the public streets. Before the war such was, of course, a well-accepted right, subject to abridgement in case unlawful consequences followed. The example of Hyde Park was heeded and widely imitated. Latterly, however, many cities in all parts of the country have adopted local ordinances giving to the mayor or chief of police an unregulated discretion to grant or withhold permits for street meetings and forbidding such meetings unless a permit be issued. In practise, this, of course, means that permits are refused to those whose views are deemed dangerous by the chief of police, who has thus become, in fact, a sort of censor of speeches in public places. When his censorship is exercised, the right of peaceable assemblage is restricted to the right to hire a hall, and when those who are thus barred from the streets have no money or cannot secure a hall, the right of assemblage for them is non-existent. In Duquesne, Pa., for

example, every hall is owned or controlled by the Carnegie Steel Company or its business associates. The mayor has consistently refused to issue a permit for the steel workers to hold union meetings upon the public streets. After their applications for a permit had been repeatedly ignored, they tried to hold a meeting anyway, and were arrested for their pains. Their conviction was sustained by the Pennsylvania supreme court and no union meetings have been held in that city nor can they be. The Connecticut supreme court, however, in a similar case involving the campaign speakers of the socialist party, reached the contrary result and declared such an ordinance unconstitutional. In New York, the court of appeals has followed the Pennsylvania rule.

Besides violation of the civil liberty under the authority of law, interferences also occur from time to time without any color of legality whatever. The police department in New York City some months ago broke up a meeting called by a committee of distinguished and socially prominent men and women to discuss the morality of birth control. The meeting was dispersed before a word had been said. In Gary, Ind., not long ago, the chief of police broke up a meeting held to raise funds for the Russian famine sufferers because he did not approve of the speakers. In Philadelphia, the police, without any authority in law, require a permit for any meeting in public places or on private property, exercise a censorship over the speakers and topics of discussion, and prevent the meeting if no permit is secured.

MOB ACTION

Unhappily from time to time there also occur instances where fundamental liberties are abridged by mob action. In January of this year two men were arrested and convicted of vagrancy in Shreveport, La. They were working in the oil fields at the time and sought to test the legality of their conviction by a writ of habeas corpus. A lawyer was secured and came to Shreveport to sue out the writ. Within two or three days he was forcibly ejected by a mob. Another lawyer came from Chicago. The evening before the case was to come up in court he was taken by a mob from the lobby of his hotel, carried out of town, whipped across the back, put on a train and sent over the state line. The authorities at Shreveport are regretful but express themselves as unable to locate any of those guilty.

Last but by no means least, the philosophy of suppression has been carried over into the field of industrial relations and during the last two or three years there has been rapid growth in the body of judicial decisions ruling adversely upon the legality of many of the usual activities of labor unions. In the words of Mr. Justice Minturn of the New Jersey supreme court:

"Within a few years we have gone to radical lengths in practically excising from the fundamental law some of the basic rights which English and American legal and political history have rendered sacred, for the purpose apparently of vindicating a conception of contractual relationship imbedded in the legal doctrine of master and servant."

What are some of these basic rights which have been practically eradicated from the fundamental law? In New

Jersey, the right is denied to strikers peacefully to picket the plant where a strike is in progress, on the ground that any picketing is necessarily intimidating to the strike-breakers. And the supreme court of the United States in a decision handed down last December has adopted the same view, limiting the strikers to only one representative at each entrance to the plant. In some state courts and in the federal courts as well, the right to advise others to refrain from patronizing a firm deemed to be unfair to organized labor is held illegal, a view all the more surprising because of the employers' right, protected by the constitution, to refuse to hire and to blacklist members of a labor union. The supreme court of the United States, and its rule has been followed in many state courts, has held in effect that an employer can prevent the unionization of the men in his employ by an oral agreement as a part of the hiring to the effect that they will not join a union. Such an agreement, these courts hold, will be protected by injunction as well as the employers' rights to maintain a closed non-union shop. Moreover, the Sherman anti-trust law has been held by the supreme court to restrict the activities of labor unions still further and the supposed right of union men to refuse to work on goods made under non-union conditions has been held to be a conspiracy in restraint of trade and hence illegal.

AN INDUSTRIAL CODE

More disastrous of all, the supreme court in the recent decision of *Truax vs. Corrigan*, by a majority of one, has just seriously curtailed the power of a state legislature to establish a policy contrary to the policy outlined in the decisions referred to. The Arizona legislature had adopted a sort of industrial code which legalized peaceful picketing, boycotting and the like, and abolishing the remedy of injunction against them. This, the supreme court in effect holds, the legislature could not constitutionally do, and the Arizona statute is therefore null and void. Thus we find ourselves powerless to follow the example of England, for example, in her trade disputes act of 1906, or to adopt any proposed legislative solution of the industrial problem, in certain directions at least, without the danger of a veto from the supreme court which can only be reversed by constitutional amendment. How far it is wise to permit judicial control over important public policy is a question of increasing gravity. The extent of the control as it exists is all too little appreciated. Such cases as *Truax vs. Corrigan* throw it into sharp relief and make it the duty of all good citizens who are concerned with our political institutions to ask themselves with some earnestness whether it is altogether wise to permit its continued existence without modification.

In the foregoing paragraphs I have briefly touched upon what seem to me to be the outstanding abridgements of the principles of civil and political liberty. And I have perhaps indicated my own view that neither the actual condition of civil liberty nor the general stock of political toleration are as flourishing as they once were. Neither are they as well off as we are apt generally to suppose them to be—or as they should be. The old doctrine of guilt by association has been revived. We have again set ourselves up to punish words because of their supposed ill tendency

and in doing so we have readopted the technique of the old English seditious prosecutions of more than a century ago. The power exists to set up a censorship over the press along certain lines and in many localities police officers exercise an actual censorship over public meetings. Furthermore, the courts have seriously restricted courses of conduct by labor unions which up to a few years ago they had supposed were the undoubted right of anyone. In all these respects the rights of the individual to function as a political being have been curtailed, and by that much the general level of our capacity for toleration has been lowered. To vindicate a conception of the protection of the state and of the inviolability of certain rights of private property, we have invaded civil liberty in a manner that few of us suspect. Yet political and civil liberty is the test of a healthy nation, and without it neither the political state nor the stability of ownership are worth a great deal. Perhaps it may be well for all of us to stop and to look around us a bit, and to ask whether this situation does not carry along with it a very real danger to some of our political values which are among our most indispensable national possessions.

My Study Desk

MY desk is like a vast plateau
Where I may go
When work is done
And with my pen or book may run
Across the world to Borneo
And thrust myself headlong abroad
Into the universe of God.

The piles of books like mountains rise
Above the level plain where lies
A drift of sheets whose whiteness glints
Like snow all tracked with fresh thought-prints.
And like mirages sometimes seen
By travelers, on the wall there hang
Scenes such as make my soul serene:
An Alpine valley where once sang
A glacial torrent while we stood
And joined its thundering "God is good";
Or groups of children deep in play,
Assuring life's not all today.

A wireless on my desk receives
Quick spirit-flashes from afar:
"New nurse old China's pain relieves";
"Come, put in India's night, a star"!

My desk is like a vast plateau
Where I may go
When work is done
And with my pen or book may run
Across the world to Borneo
And thrust myself headlong abroad
Into the universe of God.

MADELEINE SWEENEY MILLER.

The Kingdom of God

By Frederick F. Shannon

"Thy Kingdom come."—St. Luke xi. 2.

WE are sometimes reminded that the petitions in the Lord's prayer are paralleled in the Talmud. Consequently, the former lacks originality. As a matter of fact, there is a striking resemblance in several of the petitions, if not of the entire seven. Nevertheless, the view that the Great Prayer is therefore on the same level with Talmudic and other writings is not well sustained. I have heard that the test of originality is not in saying a thing first, but in saying it best. A deeper expression of the truth, it seems to me, is not either saying a thing first or best, but in saying it with the accent of finality. The originality of Jesus, then, is not merely a matter of words or even of thoughts. His supremacy in these is unquestionable. Yet there is a backlying matter of profounder import. It is the Master's personality, his character, his being. What he was and is constitutes the uniqueness of our Lord. Therefore, whatever he touches takes unto itself a new distinction. It is because they are stamped with his own personality that these seven petitions have superlative worth. They may have been repeated a million times before; but the moment they were taken up into Christ's thought and voiced by his lips, a new epoch in the evolution and history of prayer was ushered in.

The petition which forms my text expresses one of the great and familiar ideas of Christianity. Men's thoughts have always centered in the kingdom of God. They have looked and prayed and worked for it the ages through; they will continue looking and praying and working for it until it comes in all its Christian reality. My purpose at present is to lay what I think is a needed emphasis upon the kingdom in its *wholeness*. When one considers the eternity and grandeur of the thought, what foolish words have I spoken! For "there is recognized," says a qualified student, "in Scripture—Old Testament and New Testament alike—a natural and universal kingdom or dominion of God, embracing all objects, persons, and events, all doings of individuals and nations, all operations and changes of nature and history, absolutely without exception, which is the basis on which a higher kind of kingdom—a moral and spiritual kingdom—is to be built." Is it because of its vastness that we are tempted to think so fragmentarily of the higher kingdom? It may be so. On the other hand, our fragmentariness in this matter may be due to the fact that we are developing fragmentary habits of thought and life.

ORIGIN OF GOD

Consider, first, the origin of the kingdom of God. It did not originate with history or even time itself. Undoubtedly the kingdom, or realm of God, has a history in time. Yet we sometimes forget, in our narrow and parochial outlooks, that the kingdom of God is older than history, older than the ages. We must date its beginning with God—and God never had a beginning! I am putting the matter in this way because most of us need the scourge

of eternal whips. We hearken so much to the humming of the tiny temporal bees forever drumming their ditties at our ears that we need to hear the booming surge of billows rolling in from the depths of infinite seas. Now one of these billows, surely, is in the origin of the kingdom of God. Before there was a universe, or a world, or a man, the everlasting kingdom was born in the mind and heart of Godhead. Yet do not most of us treat this imperial truth as if it were a kind of after-thought thrust into time and history?

Take the earth and the universe as an illustration of this larger concept of the kingdom. Our planet is quite old, authorities say many millions of years. Also, from certain viewpoints, the earth is very large. But in comparison with the universe the earth is neither old nor large. Speaking after the manner of men, there are worlds so much older and larger than ours that they are as a grayhead to an infant, as a mountain to a midget. In other words, the universe did not begin to be with the birth of our world out of the firemist. Nor did the kingdom of God begin with time, or history, or the Bible. It is as much older and greater than these as the universe is older and greater than the comparatively youthful planet on which we live. For the kingdom of God is primarily of the heavens and the eternities. No seer *first* foresaw it; no prophet *first* foretold it; no poet *first* visualized it. It began *first* in the heart of God; it is the irruption of Godhead into humanity and history.

PRACTICAL AND SPIRITUAL

Now, why dwell upon this highly speculative truth in our emphatically practical day? For two reasons. First, the only way to be truly practical is to be truly spiritual. We know that men are spirits; but men see so much of each other in their bodily forms that they are tempted to think overmuch of the physical rather than the spiritual nature of human beings. Yet, in the last analysis, we manifest our wisest and deepest concerns for the physical environment of humankind in so far as we truly appreciate their spiritual backgrounds. Why are we so tremendously interested in the physical well-being of our brothers today? Just because we are growing a profounder conception of brotherhood. But brotherhood is essentially spiritual; and the spiritual is not measured in terms of centuries or nations or communities; it is not old or young or little or large; it is godlike—"the breath of God in timeless things." Human brotherhood, a spiritual reality, is bottomed upon the fatherhood of God, and the realm of God is rooted in his fatherhood. Does not this send us straight to the origin of the kingdom? And are not the coastal regions of our human frontiers so much in review that a glimpse of our spiritual hinterlands proves bracing and wholesome?

A second reason for dwelling upon the origin of the kingdom is this: The big, creative souls are jealous lest their circumference should split off from and lose contact with their center. I find this definite centrality in proph-

ets and seers, ancient and modern. "Thine, O Lord," says David, "is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heavens and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all." Not less loftily does Isaiah speak: "Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment; and they that dwell therein shall die in like manner; but my salvation shall be forever, and my righteousness shall not be abolished." Here are minds that have crossed the near frontiers of being to dwell in the far yet real hinterlands. And why? Because, to keep the circumference of their being true, they were compelled to keep their centrality deep.

Turning from the ancients to the moderns, we hear Immanuel Kant saying: "Man is a member of a kingdom of ends." Yet a kingdom of ends is included in the kingdom of God, which Hort defines as "the world of invisible laws by which God is ruling and blessing his creatures." These invisible laws are a world within a world, "a cosmos within a cosmos; they come direct from heaven or from God." Witness, also, the words of Josiah Royce: "Dogmatically, then, I state what, indeed, if there were time, I ought to expound and defend on purely rational grounds. God and his world are one. And this unity is not a dead natural fact. It is the unity of a conscious life, in which, in the course of infinite time, a divine plan, an endlessly complex and yet definitely spiritual idea, gets expressed in the lives of countless finite beings and yet with the unity of a single universal life." I have quoted, as you see, from these prophets and seers almost at random; but remember that there is nothing random or aimless in the course of their thought. It flows, as Lotze might say, with "the unity of an onward marching melody," because it trickles down from fountains high up among the Everlasting Hills.

CONTINUITY OF THE KINGDOM

Originating in heaven or with God, the kingdom has a history. Just here the sublime Genesis hymn of creation is of first importance. Very noble indeed is this high and august major music which has been too often rendered to the mechanical accompaniment of literalistic minors. Genesis was not written to give us a science, but to give us a God. And in that far-off beginning we see the faint outlines of the kingdom in its unfolding historic continuity. It begins with the creation of the earth, comprising its various orders and epochs until the birth of man. Think of the countless cycles God had to toil in making the earth before it could be inhabited by man! Then, after man's coming, something went wrong. Account for it as we may, explain it scientifically, psychologically, philosophically, or theologically, the fact is something *went wrong!* All through the centuries men have described that wrongness by one tremendously big little ugly word—*sin*. Try as we may, the word, or more important still, the fact behind the word, will not rub out. It has stained the soul of humanity even as the bloody drops stained the hands of Lady Macbeth. Even Dr. James Martineau,

liberal though he was, is profoundly orthodox on this point. "For myself," he says, "I can never sit at the feet of Jesus, and yield up a reverential heart to his great lessons, without casting myself on the persuasion that God and evil are everlasting foes; that never and for no end did he create it; that his will is utterly against it, nor ever touches it but with annihilating force. Any other view appears to be injurious to the characteristic sentiments, and at variance with the distinguishing genius of Christian morality."

MAN'S MISCHOICE

Yet, notwithstanding man's tragic mischoice, the kingdom of God comes on apace. "The Giant With the Wounded Heel" goes limping down the years. But as he limps along he listens and hears the promise of ultimate victory: "I will put enmity between thee and the woman, and between thy seed and her seed: he shall bruise thy head, and thou shalt bruise his heel." Thus, through the passing ages, we see the developing purpose of God handed steadily forward. On it goes through patriarchal, Mosaic, priestly, kingly, and prophetic stages. Like a subterranean river, it flows through Seth to Shem, through Shem to Terah's family, narrowing at last to a single member of that family in the person of Abraham; then through Abraham to the Mosaic theocracy; then on to the judges and the monarch. With the failure of the monarchy and the education gained through the exile, the truth begins to dawn upon certain souls that God has his own king. "By divine revelation," says Riehm, "ideas were planted in the minds of the people of Israel, so lofty, and rich, and deep, that in the existing religious condition they could never see their perfect realization; ideas which, with every step in the development of the religious life and knowledge, only more fully disclosed their own depth and fullness, and to look to the future for their fulfillment." Gradually the world-deep lesson is learned that the God of Israel is also the God of all peoples. Indeed, there are few more instructive chapters in history than God's use of the particular and the universal. He is, in a special sense, the God of Israel; but he is the God of Israel only that he may better teach that, in a universal sense, he is the God of the whole earth. And while this special education of Israel is going on, God is being sought and found of men everywhere; for "God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is acceptable to him."

With the advent of Jesus the Christ, there begins, of course, a new epoch in the realization of the kingdom of God. "The one fact which stands out clear," says one of our accredited modern authorities, "is that in the time of our Lord neither pharisee, nor sadducee, nor essene, had any hold of a conception of the kingdom which answered to the deep, spiritual, vital import of the idea in the Old Testament." So Jesus not only recovered the high aim of God from misunderstanding and falsehood; there is in him a distinct advance, historically speaking, over any conception which had preceded him. Since the incarnation have not men, however imperfectly, been trying to grasp our Lord's sublime vision of the kingdom? But in

our time Christians, I verily believe, are in the throes of this eternal dynamic as never before in history. Therefore, ask this question: *Do we not require a proper emphasis and focus of the kingdom in its wholeness?* Thinking of the eccentricity of gifted human beings, a wise man said, with a note of despair, of what use is genius if its focus be a little too short or a little too long? Synthetic thinking upon this great subject will assuredly help to relieve us of the antinomies, antitheses, and even antipathies so often connected with it. Suppose we attempt, however inadequately, to grasp the two aspects of the one truth with our spiritual and mental fingers.

1. The kingdom of God is individual and social. It is not individual alone nor is it social alone; it is both at once and the same time. It seems very difficult for many to give a just balance to the two facts. We either divorce them altogether, becoming frankly individualistic or emphatically socialistic; or else we join them with such thin, insufficient thought-mortar that they refuse to make a solid wall in the building of God. Today we are convinced, for example, that the over-emphasis of individualism in the past was a serious mistake. Its error is manifest in religion, in philosophy, in education, in commerce, and in politics. Now, by way of contrast, the present is socialistic; that is the social forces of mankind are operating on a scale unequalled in the past. What, then, is the danger of the present as set over against the past? Just this: That we have swung to the other extreme and insist upon the social without a due appreciation of the individual. "I am sure," to quote Royce again, "that whatever is vital in Christianity concerns in fact the relation of the real individual human person to the real God." In the nature of the case, vast mass movements tend to obscure this truth.

INDIVIDUAL AND SOCIAL

Nevertheless, the kingdom of God is individual and social. In the order of its development, it comes into the individual before it comes into the community. "We cannot attempt to achieve the kingdom of heaven politically," says A. Clutton Brock, "until it is, to each one of us, a fact of our own experience, the pattern which we see and according to which we would exercise the common will." Paradoxical as it may seem, Christianity is a wholesale business proceeding upon the retail fashion. Though a part of the society of all souls, every soul must prove God for itself. All men are rooted in God, as Plato thought, yet each man turns on the faucet which supplies the particular sap flowing into and making his own individual roots vigorous, healthful, and a strong support to the social tree. Yet why should there be a false emphasis at all? The universe, the world, and civilization are every moment illustrating the individual and social phases of being itself. Why then, these unnecessary contrariants of thought and action in dealing with the kingdom of God? Consider two simple and human illustrations.

In northern New York I saw a French Canadian boy, who is a victim of infantile paralysis. Born and brought up in a cabin, he drags his crippled body about, while his companions run the hilarious ways of a happy childhood.

But a Christian man took the boy in hand and began pouring upon him showers of loving care. He was placed in school and taught to operate a typewriter. Not yet can his twisted fingers grasp pen or pencil; nevertheless I have a poem composed and typewritten by that sorely handicapped lad; for already his soul is bursting into spiritual bloom. Once another lad ran away from his palace into the city slums. He was a prince, dressed in a velvet suit. Approaching a ragged boy near his own age, he began talking with him. "Why do you wear such dirty clothes?" he asked. "Doesn't your nurse buy you new stockings when you get a hole at the knee? If you're hungry, why don't you eat your dinner instead of munching that crust?" "We are poor," the ragged child answered simply. It was the first time the child of the palace knew that there were children of poverty. When he was found and taken back home, the prince said to his father: "When I grow up, I am going to help the poor children of Belgium to become more prosperous." And he kept his word. For that runaway prince became Albert, king of the Belgians.

PRESENT AND FUTURE

"But," you ask, "what have these two boys to do with the kingdom of God?" Much—very much indeed! In the case of the French Canadian boy, the kingdom of God is individual; it is in the heart of the Christian man rescuing the child as well as in the child himself. In the case of Albert, the kingdom of God is social; it is symbolized in the head of a modern state, as well as in the soul of that heroic people, struggling for the liberties of the world. Wherever righteousness is enthroned—industrially, politically, morally—the kingdom of God is individual and social. To think of either without the other is to think misleadingly.

2. The kingdom of God is present and future. Here, again, there is demand for spiritual perspective. "The kingdom of God is within you, or in your midst," said Jesus. Present and humanized within the soul, wherever the king is, there the kingdom is also. But in the Master's thought the kingdom has a future as well as a present tense. "When the Son of Man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory: and before him shall be gathered all the nations: and he shall separate them one from another, as the shepherd separateth the sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left."

Why not, therefore, in the interests of truth—which is more important than even the most diversified emphasis of truth—give these ideas their legitimate setting and articulation in our thinking and doing? For wherever the human heart is in tune with the desire of God, the kingdom is present. "I was made a red-hot salvationist by an infidel lecturer," confessed William Booth. "That lecturer said, 'If I believed what some of you Christians believe, I would never rest day nor night telling men about it.' Where are the red-hot souls today? Well, wherever they are the fires of the kingdom are burning. Would that there were more of them, radiating their purifying heats into the church, business, and society. Are not kindled

souls among God's best methods of starting the fires of righteousness that burn up the chaff in politics and nations? "John Wesley's place in history," says Woodrow Wilson, "is the place of the evangelist who is also a master of affairs. The evangelization of the world will always be the road to fame and power, but only to those who take it seeking, not these things, but the kingdom of God; and if the evangelist be what John Wesley was, a man poised in spirit, deeply conversant with the natures of his fellow-men, studious of the truth, sober to think, prompt and yet not rash to act, apt to speak without excitement and yet with a keen power of conviction, he can do for another age what John Wesley did for the eighteenth century. His age was singular in its need, as he was singular in his gifts and power. The eighteenth century cried out for deliverance and light, and God had prepared this man to show again the might, and the blessing of his salvation."

Present in the Christianized personality, the kingdom is also future. It has come, it is coming, it will keep on coming until "the kingdoms of the world are become the kingdom of our Lord, and his Christ." Little by little, nations are being compelled to acknowledge the wisdom and necessity of Christ's way. We are learning that there is a law above all man-made laws. Speaking of slavery, Seward said: "Congress has no power to inhibit any duty commanded by God on Mount Sinai or by his Son on the Mount of Olives." Another statesman, with a world-vision and a passion for justice among all peoples, appeals to the future of the ever-coming kingdom as he huris himself into the present battle for individual and social righteousness. "Trust your guides," he says, "imperfect as they are, and some day, when we are all dead, men will come and point at the distant upland with a great shout of joy and triumph and thank God that there were men who undertook to lead in the struggle. What difference does it make if we ourselves do not reach the uplands? We have given our lives to the enterprise. The world is made happier and humankind better because we have lived."

VISIBLE AND INVISIBLE

3. The kingdom of God is visible and invisible. In a special sense is it visible in the organized and universal church. With all of its shortcomings, the Christian church has stood for the nearest approach to the Master's ideal of any institution in history. Indeed, was it not founded for this very purpose? And all through the ages the blood of the martyrs has not only been the seed of the church, but that crimson rain has watered the quickened roots of civilization itself. Visible in the church, yet the kingdom is as invisible as thought. "The kingdom of God is not eating and drinking," says Paul, "but righteousness and peace and joy in the Holy Spirit." Were nobler words ever inspired by a more seemingly commonplace, if not ignoble, situation? The little Christian community in Rome was perturbed over a question of diet. Was it right to eat meat or forego it? To observe certain days rather than others? Then, as now, there was a kind of conspiracy to overload the soul with "emphatic trifles." Paul hangs the subject out on the golden line of Christian privilege and lets the airs of heaven blow through it. Yes, he

says, it is one's privilege to eat meat if he wants to. But, he argues, the kingdom of God introduces the soul to higher rights than mere personal privileges. *A man has the right not to do anything that will injure a human being.* Men are not greatly Christian by everlasting clamoring for their rights. Men have the right not to take their rights. Possessed by the spirit of Christ, these have made the great venture from outward advantage to inward renunciation, wherein life, properly speaking, according to the seer, can only be said to begin. Thus, while the realm of God is rendered visible by every church building, every school house, and every institution fostering the liberties of mankind, it is at the same time gloriously invisible—as intangible as thought, as universal as air, as still and deep as the everliving purpose of God.

Here, then, are a few implications of that lofty petition, "Thy kingdom come." Originating with the Father of our Lord and Saviour, Jesus Christ, the kingdom has invaded the highways and byways of history. It *has* come—it *is* coming—it *will* come! Let this be our watchword as we face the tasks of the new time. Let us cultivate a large perspective rather than a limited outlook. Let us keep the Christian focus, laboring to set every stone of truth in the rising temple of universal righteousness. As it took a golden reed to measure the holy city, so it takes a golden mind to evaluate the kingdom of God. More beautiful than all precious stones, its walls are higher than all heavens and deeper than all seas; its gates are not twelve pearls, but ten thousand times ten thousand vitalities, pulsing eastward and northward and southward and westward; it has the symmetry of a living cube, for "the length and the breadth and the height thereof are equal."

The Lion in His Den

By Lynn Harold Hough

THREE little books were lying on the bed beside the Lion. One was *The Reasonableness of the Christian Faith*, by Professor D. S. Cairns of Aberdeen. The second was *The Divine Initiative*, by Professor H. R. Mackintosh of Edinburgh. The third was *The Universality of Christ*, by Bishop William Temple of Manchester. There was a curiously contented look upon the Lion's face. "I've been having a perfectly good time," he said. "These are not very large books. But they are wonderfully fruitful. They are wonderfully alike. And they are very unlike. They are full of the endeavor to re-approach Christianity in the light of all the vicissitudes of mind and body and heart through which we have passed. They are alive to the finger tips with the knowledge of contemporary thought and even of contemporary moods. And each has something else. Each gives you a sense of the actual presence of the light never seen on sea or land."

I looked at my friend as he lay quietly thinking. The marks of years of pain were upon his face. But there was

something more. I was willing to have him talk to me about the light never seen on sea or land.

At the moment he was holding Professor Cairns' book in his hand.

"It has the most wonderful flashes of insight," he said. "Listen to this: 'I believe that Christ's unbounded love for men sprang out of this that they were the likeliest beings to his Father that he found in all the world.' Can't you see the lonely eager spirit of Jesus swept by the consciousness of the perfect loving personality of God, caring for human persons because they had a spark which somehow suggested the divine?"

While he talked my friend was turning the pages of the book. Now his face brightened, as he read aloud:

"It has truly been said by a great scholar of the science of religion that the best definition of a saint is that he is one who makes it easier for other men and women to believe in God.' Professor Cairns quoted that because it expresses his own spirit," the Lion went on. "The book is rich in that sense of the human values of the divine which transforms the very genius of religion. It is full of great argument conducted at a lofty level. It is written in a style which once and again bursts into flame. And it makes religion speak in the very terms of the life of today."

By this time I had picked up *The Divine Initiative* and was peering along the paths of its pages. The Lion had marked the book in his individual way. Soon following his markings I was reading these words:

"The inspiration of the Bible means in practice that we can feed our religious life year in and year out on its contents and yet find no end to the treasure; and in practice the divinity of Christ means at least this—that throughout a lifetime we find him to be for us the illimitable source of the life of God'." And a little later these sentences had caught my eye.

"No man can indulge in apathy toward the working of God in ages behind us without succumbing also to apathy regarding the world around us. If our religion neglects history it will neglect society as well."

The Lion listened while I read aloud.

"Those are good bits," he said. "But it is the whole that counts the most. As you read the book you feel more and more deeply that there are two ways of regarding religion. You can regard it as man's quest for God. Or you can regard it as God's quest for man. In the most triumphant and glowing fashion he makes you feel that religion is God's eager and chivalrous pursuit of man. That is what he means by the divine initiative."

Then my friend turned to Bishop Temple's book.

"Here is a harder bit of reading," he said. "The dialectic is a little more in evidence. The resources of erudition are a little more visible. The style has less play of sunlight. But it is a most arousing book. There are penetrating observations which set one going on fruitful paths. Take this: 'There is one God; and if Jesus is the express image of the person of the Father, so he is the perfect portrait of the Holy Ghost and when we want to know who is this Holy Spirit that prompts us in our own souls, we shall read the Gospels just as we do when

we seek to find out who is the world's creator.' On another level of philosophical thinking take this: 'It is worth while to point out that we cannot choose at all unless we can with practical certainty count on the consequences of our action. It is the normal fixity of natural law which makes possible any valuable freedom of choice!'"

"They tell the gospel of a Christ-like God," he declared. "They insist in interpreting the lower from the standpoint of the higher and not the higher from the standpoint of the lower. And they glow with the certainty that when you know God as you see him in the face of Christ you have the secret of the universe. It is the secret of a new personality. And it is the secret of a new society. But then you will have to read the books for yourself."

And so I carried the three volumes off under my arm.

VERSE

Faith

MEN buy and sell by faith; the forges burn,
The drays are laden, countless mill-wheels turn,
Great ships are chartered, trains run to and fro;
Though Faith directs them all, they scarcely know
This spirit of the life of every day.

Will she desert them when they seek to pray?

A day—a single day—if faith were dead,
No field were sown, no oven fired for bread.
Faith is the hand-maid in a toiler's guise
Of all the world of workers. To tired eyes
With solace she appears at close of day
To lift their burdens when they seek to pray.

LAURA BELL EVERETT.

Dear Hands of Jesus

DEAR hands of Jesus,
We seek shelter in them as frightened birds fluttering
from the storms;
Hands of the Carpenter's Son,
With what did they play in that unknown childhood?
Hands of the Christ-conscious fresh from the desert and
from the haunts of wild beasts, taking the Book from
the hands of the Temple attendant;
Hands of the busy Friend of Sinners, driving the money-
changers and the cattle from the house of prayer,
caressing the heads of little children, stilling the tempest,
mixing earth and spittle for the blind man's eyes, touch-
ing the soldier's ear to health again, washing the feet
of the disciples;
Healing hands of the Great Physician, touching the fevered
sick to cool comfort again, what did we give them for
gratitude but a reed of mockery!
Forgiving hands of Jesus nailed to the Cross by the mis-
understanding mob they had befriended;
Faithful hands wounded for doubting hands to find faith
through—
But what is the story of your hands and mine?

CYPRUS R. MITCHELL.

"A Job for the Clergy"

A DETROIT paper recently carried an editorial under the above caption in which it noted the fact that Dr. S. S. Marquis, until recently the social welfare man for Henry Ford, had returned to the pulpit with a declaration against the ministry mixing in industrial and social work. It quotes Dr. Marquis as saying:

"Behind the industrial crisis, or the social crisis, is the spiritual crisis. You can't create the spiritual life in the man who is totally devoid of it. If he has a little of it, you can develop it, and bring it to some kind of fruition. I have seen employes demanding double time for half the work they could do and ought to do, and I have seen employers closing their factories in order to starve their workmen into a submissive frame of mind. The function of the Christian church is to instill into the hearts and souls of men the spirit of Christlike justice and righteousness. No other institution on top of earth can do that. If that is done nobody need fear an industrial crisis or any other kind of crisis. That is the real job of the Christian clergy."

The editorial then follows with this comment: "This is joyful news. It is always more ennobling to hear from the pulpit the simplest discourse on the spirit of Christ than the most eloquent of stump speeches on the mistakes of employment managers. When a church gets religion it has something more interesting to offer the industrial heathen than economics, which the industrial heathen frequently understands much better than the church. Certainly, church programs for the reorganization of industry have not brought the church very far, and they have been almost a total loss in mollifying differences between employer and employe."

"It is not so long ago, for instance, that some prominent churchmen were recommending the sermon on the mount for immediate application to industrial and social reconstruction, as if the sermon on the mount could be used as a law for all men, or a majority of men, when so few men knew anything about it or wanted it. It may be different after the church has followed Dr. Marquis' advice for some time to come. The first place to put the sermon on the mount to work is in the hearts of men. It was never meant for a poultice."

* * *

Is Preaching the Sermon on the Mount Enough?

The sermon on the mount has been preached ever since the beginning of the Christian era. You can find sermons on it in the early fathers, some of them as fine as any delivered in these latter days. It was preached eloquently when slavery was the status of labor and when human relationships were all fixed on the autocratic principle. It was preached with power by men who defended slavery in America and made their defense from Scripture texts. In a little rural church convention in Missouri once, a preacher whose church never made missionary offerings detested himself as a missionary preacher and quoted the great texts he used. A quiet young minister arose in the audience with the remark that when he preached missions he also took a missionary collection.

We would not take much of a missionary collection if we did not preach the missionary sermons, but we do not accomplish much with the sermon if we do not make it articulate with a collection, and a missionary organization to administer it. This is quite as true of preaching the sermon on the mount; if it is not made articulate in human relationships the eloquence fails to function in service. I agree with all Dr. Marquis is quoted as saying in regard to the "spiritual crisis," though I would prefer to put it that the social and industrial problems beget a spiritual crisis and that there is no solution unless there is a spiritual solution. But I also contend that men who devoutly believed in the sermon on the mount held slaves with all good conscience, distilled liquor with all good conscience, and gave of the profits to churches, and that such men today are found among advocates of war as the only appeal of justice and national aspiration. It was when the timeless principles of that sermon were made to

speak concretely in regard to slavery, liquor selling and war that Christianity began to have something to say in regard to them.

* * *

What is Christian?

So long as the question of what is Christian was confined to personal matters the slave-holder, the brewer and the military leader could all rest undisturbed in their good consciences. The writer's ancestors down in Kentucky did all these things and they were just as good Christian men as any of us, but we now think the things they did were not Christian. They lived up to the gospel of personal relationships, and were kind to their slaves, never got intoxicated, were courageous in times of war and did their full duty as churchmen. It was only when the pulpit began to apply the principles of the sermon on the mount to the social issues of slavery, temperance and war that there was any change in the social situation.

A few days ago a liberal minded Christian manufacturer wrote me that one thing must be accepted as final in current discussion of industrial relations, and that was that the wage-system is the final basis in the evolution of industrial relationships. He then deplored the interjection of all preachments that dealt with the problems of employer and employe and said the men who make them are the chief hindrances to a settlement of the problems. Another churchman said, "Labor organization should be prohibited." When asked what he would have labor do, he replied that they should trust it all to their employers who "know best and will always do the right thing." A labor leader declared to me a few days ago that the very use of the term "golden rule in industry" by any employer was hypocrisy, simply because no capitalist could use it and remain a capitalist.

These are extreme statements, perhaps, from both sides, but they argue that even to churchmen the term must seek definition and the gospel concrete application in social as well as personal terms. If the gospel is to help solve social and industrial problems it must crystallize in the programs of Christian people into some more or less definite determination regarding what a Christian social and industrial system really is.

* * *

What Can The Ministry Do?

We may agree with what Dr. Marquis is quoted as saying in regard to the function of the Christian church in the matter and yet fail utterly to agree as to how that function is to be discharged. Until it does "instill into the hearts and souls of men the spirit of Christlike justice and righteousness" little else can be done. But we cannot agree that "if that [only] is done nobody need fear an industrial or any other kind of crisis."

Individual men can live up to that conception personally under any kind of a social situation and yet leave the social system so utterly inequitable that all who live under it outside the control of those persons suffer the most hideous wrongs. Early Christians did not expose their children, but millions did so until the cruel system was abolished. Our slave holding ancestors were the most benign of men—their very paternalistic relation to their slaves often made them such—but the traffic in human flesh was a hideous thing. The wage system may or may not be final as a means of organizing industry, but there are grave inequities practiced under it and they have all come into being through an industrial revolution that has taken place under a Christian civilization. There was never a time in the history of the world in which there was so powerful a church nor such a competent ministry as during the two hundred years in which our present industrial revolution has taken place, nor has the church been so Christian in the past seventeen centuries as it is now. Yet we have a larger measure of industrial strife than at anytime in that two hundred year period. We have it simply because the industrial system has grown up on non-Christian principles, while Christian men have confined their spiritual living to personal things.

There may be some other great step forward for the indus-

trial system; there is no more reason for believing the wage-system, as organized today, is final than to have believed that serfdom or monarchy was final. What the next step may be can only be told by time; we distrust all doctrinaire proposals. But it will be taken only when we definitely pronounce certain flaws in the present system as inequitable and not Christian, and then seek by trial and error to discover a more Christian way of conducting industry. Certainly nothing could be farther from the

truth than some of the editorial comment quoted above. No wrong ever asked anything more than that the church should "preach the gospel" and keep hands off. We read many such homilies every time the church promoted a great social forward step. "Church programs for the reorganization of industry" have done great good and will do much greater. It has only to stick to the task in firmness and good temper to bring into industrial relationships a better day than that in which we are living.

ALVA W. TAYLOR.

British Table Talk

London, January 31, 1922.

FREDERICK reviewing the world situation, and finding much in it to occasion anxiety for the future of the race, Mr.

Frederick Harrison reaches the conclusion that the only cure for social and international disorders is "moral and spiritual regeneration." He asks: "Can anyone say that the old Adam of national vainglory, of race rivalry, of thirst for new dominions, is purged out of Britain or out of the United States or France or Germany or Italy, Greece or Russia? Do Americans thirst for nothing more, fear nothing more, in the far east? Has Japan gone home contented, with a new heart, honestly willing to give up the future she has fought for, worked for, schemed for, all these thirty years? Are Britons willing to surrender control of the Bosphorus, of Egypt, of Palestine, of Mesopotamia, to say nothing of founding real Home Rule for Hindus and Mussulmans? Is France willing to give up her dreams of vast indemnities from a crushed Germany, her pride in a predominant army and a great African empire? Is Germany yet cured of its dream of military restitution and a worldwide industrial supremacy? Are Italy, Turkey, Greece, the Balkan States, the Baltic States, Poland and Russia willing to submit their racial and historic pretensions to an impartial tribunal? Will any nationalist bow down his claims to any kind of moral law?"

All these questions Mr. Harrison answers in the negative. We want, he urges, not a league of nations but a league of humanity, and "nothing can help us, nothing can save us, but a higher moral sense, a national creed of loyalty, discipline, unselfish devotion to duty—in a word, a more efficient religion." But he does not say where this religion is to be found.

For many years Mr. Harrison, who, at the age of 90, continues to take keen interest in life and affairs, has been the foremost apostle of Positivism, but he makes no mention of it in his eloquent plea. It has been pointed out to him that the weakness of the "religion of humanity" as of all other non-supernatural religions, is that "it confines love and duty to the petty sphere of the inhabitants of this insignificant planet, thus isolating man from the rest of reality, and leaving him face to face with a vast, cold, pitiless, non-moral universe which can neither help nor inspire," and that the only really "efficient religion" is that which teaches that love is "creation's final law"—Christianity. "The 'Gentleman with a Duster' in his new book, 'Painted Windows: a Study in Religious Personality,' asks, 'What is the good news of Christianity if it is not that the spiritual alone is real?'" Bishop Temple says that during the last few years there has been in all parts of the Christian church a growing tendency towards evangelism, while Miss Royden, after traveling about the country, brings word that England is trembling on the verge of a great spiritual revival. Truly we are animated by a great hope, a hope that springs from a deepening and spreading sense, outside as well as inside organized religion, of the unique potency—the "efficiency"—of the gospel of Jesus.

* * *

Socialist Sunday Schools

The need for clear thinking and definite action in the matter of the application of Christian principles to social affairs is

accentuated by the systematic propaganda among the young carried on by means of socialist, communist and proletarian Sunday-schools. There is a considerable and growing number of these institutions in England and Scotland and their teaching at its best is that regeneration must come from without, from improved material conditions and a higher social life instead of from within, as Christianity insists. The following precepts are issued by the National Council of British Socialist Sunday Schools Union:

1. Love your schoolfellows, who will be your fellow-workmen in life.
2. Love learning, which is the food of the mind; be as grateful to your teacher as to your parents.
3. Make every day holy by good and useful deeds and kindly actions.
4. Honor good men, be courteous to all men, bow down to none.
5. Do not hate or speak evil of anyone. Do not be revengeful, but stand up for your rights and resist oppression.
6. Do not be cowardly. Be a friend to the weak and love justice.
6. Remember that all the good things of the earth are produced by labor. Whoever enjoys them without working for them is stealing the bread of the workers.
8. Observe and think in order to discover the truth. Do not believe what is contrary to reason, and never deceive yourself or others.
9. Do not think that those who love their own country must hate and despise other nations, or wish for war, which is a remnant of barbarism.
10. Look forward to the day when all men and women will be free citizens of one fatherland and live together as brothers and sisters in peace and righteousness.

As will be seen there is nothing in these precepts (which are accompanied by a catechism that definitely inculcates economic socialism) that is not contained in the teaching of Jesus, but they lack the dynamic, provided by Christianity, for their realization. The well-known socialist vicar of St. John's, Hurst, Rev. R. W. Cummings, has painted on the walls of his day-school, "Socialism the Hope of the World." Objectors have appealed to the educational authorities as to the legality of this inscription but they are slow to give a ruling. The teaching of the proletarian Sunday-schools, which represent a secession from the British Socialist Sunday Schools Union, is extreme and revolutionary. Their object is "to teach the children of the working class the absolute necessity for the abolition of the present political state and the inauguration of an industrial republic, the teaching being based on the ten proletarian maxims."

* * *

Dr. Orchard's Triple Ordination

It has only now become publicly known and the disclosure has astonished many people, that as far back as 1916 Dr. Orchard of the King's Weigh House (Congregational) church, was ordained by the Rev. Vernon Herford, who claims to be "a bishop of the Syro-Chaldean church." Mr. Herford has had a curious ecclesiastical career. A graduate of Oxford, he

became a Unitarian, then joined the church of England, then reverted to Unitarianism, and when in India in 1902 became, all in ten days, deacon, priest, and bishop of the church of his choice and afterwards was appointed bishop of Mercia and Middlesex, England, "with full jurisdiction in the United Kingdom of Great Britain and Ireland in all matters ecclesiastical and spiritual over all Christians who shall acknowledge that the creed set forth by the Council of Nicaea in the year 325 A. D. is a sufficient doctrinal basis of church communion."

The Lambeth Conference refused to regard as valid orders conferred by "Bishop" Herford, but according to the theory of the Roman Catholic church, though regarded by that communion as heretic and schismatic, his orders are technically valid. He represents himself as being a connecting link between the Roman, the Greek and the Nonconformist churches. Dr. Orchard explains that, earnestly desiring the reunion of Christendom, and holding that each Christian soul should endeavor to absorb as far as it can, and by its own method of approach, the faith and practice of the whole church, he believes that the complete ordination which anyone who desires to be reckoned a minister of the church of Christ should seek is one that embraces the three historic types—Episcopal, Presbyterian, and Congregational. "I believe all these to be necessary," he says, "but ordinarily one can only secure one of them. I have submitted to them all, and am willing to submit to as many others as may be necessary to the reunion of the church, as long as they do not conflict with any principle or demand that I cut myself off from any ministry or any church; for I regard all ministries as valid for what they actually profess to do."

Dr. Orchard says he is unaware that he has done anything that really conflicts with Congregational principles, but Dr. Horton says the vast majority of Congregationalism deplore the fact that he has been ordained by a traveling bishop. If Dr. Orchard's first orders were valid, what need of more? He adds: "If I accepted what Dr. Orchard appears to believe, I should have felt it incumbent upon me to sacrifice everything and have joined the Roman church. That, as I conceive it, is the only logical action for anyone in that position." Dr. Horton has been appointed by the Congregational Union to a committee to confer with Dr. Orchard and "try to reason the whole thing out with him." Rev. J. M. Lloyd Thomas, president of the Society of Free Catholics, of which Dr. Orchard is a leading member, says he does not take Bishop Herford seriously, and the movement he represents will not be captured by "any of these somewhat bizarre side-shows of the ecclesiastical world." Two of Dr. Orchard's assistants, Rev. Douglas Muir and Rev. Stanley B. James, have also been "ordained" by Bishop Herford. As Dr. Horton says, Dr. Orchard is a man of gifts and faith, and is reaching people who are not touched by ordinary ministries; he is a very lovable man and like a schoolboy in the exuberance of high spirits and in his sincerity. But it is rather despite than because of his theological and ecclesiastical vagaries that people are drawn to him and benefit by his preaching.

ALBERT DAWSON.

THE SUNDAY SCHOOL

Giving Indulgence a Blast*

AMOS is a man after my own heart. What a moral hero that farmer was! He looked after his flocks and his orchards in the south country, but he was unselfish; money and gain could not absorb his attention and interests. When he saw a caravan approaching he left off trimming the trees and

feeding the cattle and went down to the road. He hailed the passing men and asked about affairs in the cities of the north. Always one story: untold prosperity, luxury gone mad, revelings and drunkenness, rank injustice to the poor, formal worship, elegant but lifeless temple service, oppression of the poor, forgetfulness of the Ten Commandments (although these fundamental words may not at that time have been definitely set down in order as we have them, for the book of Amos is perhaps the oldest book of the Bible.)

The "inspired farmer" went back to his toil, but he went through the motions mechanically, his heart was in Samaria, his soul blazed like a forge. Finally the call came, God's voice was heard in the sighing of the sycamores and the shepherd who feared neither lion nor man appeared in the capital of the north. He was the original John the Baptist—the rough man of the desert. Alone with God he had formulated his rigid ethical scheme. We cannot forget that Moses, Elijah, and probably Paul gained in the wild, waste places this hold on God. Even Jesus had his days in the desert. The silly conventions of superficial society never looked so foolish to me as when I returned from a summer among the giant peaks of the Rockies in Colorado. Coming from his wind-swept desert home into the midst of the soft Samaritan life all of his anger broke forth into a mighty blast at the indulgence. He saw ivory couches on which reclined the soft and dainty revelers; idle songs filled the air, feasts were spread, wine was taken not from delicate glasses in little sips but guzzled from bowls! Slowly his indignation grows and then finally he lets loose his terrible anger. The preacher is one Amaziah, a miserable fawning creature, a perfect picture of the priest who lives in lazy ease and takes his orders from those in authority, who trims his moral message to suit the gale. Amaziah, brave and courteous soul that he is, sends a message to the king accusing the prophet of treason and seeking to have him destroyed as a disturber of the peace. But Amos, who had struggled with the lions that sought to destroy his flocks, flinched not before the cowardly methods of the simpering priest; he redoubled his force and put more punch into his blows. "Ye kine of Bashan," was one of his gentlest epithets. He saw beneath the polished surface the evidences of rottenness. "You are like a basket of summer fruit," he would say, "Fair and fragrant today, hideous and decayed tomorrow." But it was against their oppression and injustice that he raved most violently. Money was needed to maintain this life of the idle rich and this money was obtained by oppressing the poor.

Amos was a social gospeller; he preached no message of individual salvation; many of our present day evangelists have not caught up with this eighth century (before Christ) preacher. Many a pastor finds his great social messages in the book written by the farmer of Tekoa. Do we want to preach against lazy ease? Where can we find a better text than in Amos? Do we want to arraign present-day drinking among the idle rich? Where can we find a better inspiration than in Amos? Do we wish to blaze out against modern profiteering? Again Amos gives us what we need. Strange how these desert men struck the social note, and yet not strange, for when they came from their simple ways of living into the vast complexes of urban communities they were amazed and fired by the soft indulgences, the open indecencies, the frightful selfishness, the empty formalism of the city populations. When John the Baptist went into Jerusalem the contrasts smote him in the face. When Moses went into Egypt the social wrongs turned his heart into a volcano! When Paul came back from Arabia the man-made gospels and the rigid forms disgusted him; he would preach his own heaven-sent gospel without regard to the endorsement of the Jerusalem elders. Dean Brown of Yale is my idea of a modern Amos, fearless, honest, untamed by the conventions of polite society, interpreting the sermon on the mount with the freshness of Galilee. Would to God we had a thousand like him, flaming torches of true religion in the pulpits of America.

JOHN R. EWERS.

* Lesson for March 12. "Amos Warns Israel." Scripture, Amos 6:1-8.

CORRESPONDENCE

The I. W. W.

EDITOR THE CHRISTIAN CENTURY:

SIR: A recent number of your paper presents two dissimilar attitudes towards the International Workers of the World. One writer speaks of them with sincere respect after personal contact with them. The other with sanctimonious complacency arrays twenty-one missionaries "opposed by fifty 'red' propagandists in the pay of the I. W. W." the latter organization mentioned as spending for propaganda in one city over fifty thousand dollars.

When a group of men will band together unmindful of social ostracism and spare no cost to advance their cause, nor flinch under prison sentence, does it not signify an underlying principle of real merit? We do not think of men going to this extent except to gain or preserve something dearer than life. Should we not give them free expression that their motives may be understood and accorded due consideration?

Personally, I would appreciate some reliable information regarding these heretics "who preach secularism and revolution." Your editorial on "Political Prisoners" awakens our interest but tells nothing specific. Would it be too much to ask your columns to give an authentic resume of the theories and principles of this organization by someone who can speak from first-hand unbiased knowledge, or say where such facts may be obtained?

H. M. HOBART.

Roscoe, Ill.

Evangelism and the Church's
"Self Respect"

EDITOR THE CHRISTIAN CENTURY:

SIR: That was an admirable article in your issue of January 12, by Mr. Douglas on "The Galilean Psychology." Admirable also was the sequel January 26th, "The Church's Self-respect," and yet it was, to some extent, disappointing, for he turned his aim to one side and missed the real point. Unite with the church? What reason can anyone have for wishing to do so? Why, this one and only sufficient reason, that he has become a follower of Jesus Christ. The primary purpose of the church, then, so far as people of the world are concerned, is to win them to Christ. That is evangelism. If that is accomplished, if people become his disciples, uniting with the church will follow as a matter of course. They will want to join the people of God; that is the natural thing to do.

It was my favored lot to grow up in the old Second Baptist Church of Chicago during the pastorates of a princely line of men, beginning with E. J. Goodspeed, of blessed memory. During all those thirty-five years the two outstanding aims in that church were, to develop Christian character in its members and to win others to Christ. I never in all that time heard of such a thing as an effort to get people to join the church. What was going on all the time was an effort to persuade people to give their hearts to Jesus. In consequence there was a continuous growth in membership, sometimes more rapid, sometimes less, but constant, and the church became a power for untold good in every wholesome Christian activity.

It is a mistake, and a very serious one, to set forth church membership as a desirable and helpful thing (although of course it is both these things and more) and make that a basis of appeal. It is to Christ that we must invite men, to the Christian life that we must make the call. We need to call men to repentance, as did Jesus and the apostles, and to invite them to dedicate themselves and their possessions to his service. The church is not a mere social organization, a religious club; it is a company of people loving Jesus, united by confessing their faith in him, and striving to live his life and do his work in the world. Vitally important as it is, its essential structure is the simplest in the world. "On this rock," said Jesus, "will I build my church"—on voluntary confes-

sion of him as Lord and voluntary union because of a common devotion to him.

It is just here that baptism has its place and its meaning. To the person who has found life in him baptism is not something devised by the church as a requirement for membership. It is an ordinance of the divine Lord to whom he has already committed himself. In it he gladly professes before men the change that has taken place in his life and the new purpose that life now has. "They then that gladly received his word were baptized." "Buried with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life." Well do I recall the reply of a young man who was relating before the church (not before the deacons only) his Christian experience as a candidate for baptism and consequent membership. When asked, "Why do you want to be baptized?" he replied: "Because I want to have my old life drowned away from me."

In all our consideration of the church, the obligations upon it, the opportunities before it, the multifarious form of activity expected of it, we need constantly to keep in mind that it is a spiritual body, the very essence of whose existence is personal, individual love of Jesus Christ and union because of that common love. Forms and methods without number there may be, but if they are spiritually legitimate, they are all the outgrowth of this simple fact.

Chicago.

F. J. GURNEY.

Come: Surely Shakespeare Didn't Write
all the Psalms!

EDITOR THE CHRISTIAN CENTURY:

SIR: One of your correspondents has recently given some of the arguments that could be used by any person wishing to prove that Shakespeare translated the Forty-sixth Psalm. The list may be enlarged. Why did the dramatist choose this psalm for his cryptogram? He was born in 1564. The Sixty-fourth Psalm did not lend itself so easily to his purpose, and the reversal of the last two figures of that date added somewhat to the puzzle. This was the more appropriate, since Shakespeare's age was probably still forty-six when the King James Version was published in 1611, or at least when the manuscript was sent to the press.

One thing more: The name Will Shakespeare has fourteen letters. Notice that the fourteenth word of the psalm is "will." Some one may be enabled to give a reason why the tenth verse (besides the fact of ten letters in "Shakespeare") was thought an appropriate place for the remaining letters of the full name "William."

All this goes to show how easy it is to find plausible arguments for almost any theory.

Auburndale, Mass.

OTIS CARY.

Contributors to This Issue

S. ARTHUR DEVAN, minister Baptist Church, Lansdowne, Pa.

FREDERICK F. SHANNON, minister Central Church, Chicago; author "The Infinite Artist," "God's Faith in Man," etc., etc.

ALBERT DE SILVER, a New York attorney.

LYNN HAROLD HOUGH, well known to Christian Century readers; author of "Productive Beliefs," "The Opinions of John Clearfield," etc.; minister Central Methodist Church, Detroit.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Catholics Strong for Catholic Dailies

The quarantine against modernism on the part of the Catholic church has been chiefly concerned with education in the past. The leaders are beginning to become aware, however, of the insidious influence of the American daily. Through this means modern science and history filters down to people who otherwise never know the truth. A writer in America tells of the achievements and present plans in this field. He says: "Hence, if consistent, we will establish our own daily press just as we build our own schools. We have done this to some extent in publishing Catholic weeklies, reviews and magazines; but we stopped at the most popular form of the press, the daily newspaper. Here we left the field to indifference, which sometimes is more dangerous—because enervating and insinuating—than open hostility to Christian principles. However, a beginning has been made in tilling this field. With the approval of several Bishops and Archbishops and of the Apostolic Delegate, the Daily American Tribune of Dubuque has been published for more than a year as the first Catholic daily in the English language in our country. In Cincinnati Dr. Thomas P. Hart and his associates are preparing to imitate this venture by developing the Catholic Telegraph into a daily. Archbishop Moeller is pushing the enterprise by giving it powerful moral support. In Detroit Bishop Gallagher has publicly declared for a Catholic daily newspaper. In St. Louis the transfer of the Catholic daily, *Amerika*, into non-Catholic hands has given rise to a movement in Catholic societies for an English daily under Catholic management."

Bishop Brent Joins Fight on Narcotics

The abuse of narcotics in this country is a serious evil and it is now being combatted by the Narcotic Drug Control League. At a meeting of this organization recently, Bishop Brent said: "When we take up the abuse of narcotics we approach a symptom rather than the disease itself. The disease is the chief disease of human nature—lack of self control, speaking negatively, or self indulgence, speaking positively. Whatever we may do in the way of restriction and legislative enactment to combat this evil, its elimination and cure is to be found only in the creation of character. We can minimize the temptation for the weak. We can protect children and the ignorant, we can treat the addict. This is the limit of our possibilities. But it is worth doing. In short it is our solemn duty to do it."

Universalist Laymen Will Build in Washington

The Order of Universalist Comrades, an organization of religious laymen of recent origin has taken upon itself a dual task, that of providing a building for Perincate Hall in Japan and also the

erection of a memorial church for the denomination in Washington. It is proposed that two hundred thousand dollars should be invested in the Washington structure. The general chairman for the raising of the funds will be Mr. Louis Annin Ames of New York City. The drive started on February 19, which was designated Laymen's Sunday. The constituency of the denomination has been divided into eight zones, and over each is a leader. The Universalists are taking on the big money-raising methods of the evangelicals and hope to show their faith by their works.

Missionary Layman Settles in Akron

R. A. Doan, who for many years served as a missionary secretary for the Disciples of Christ at his own charges resigned recently. He has settled in Akron, O., and in this city he will be a worker in behalf of the Disciples churches. He holds the title of Director of Men's Work. In earlier days he was a brick manufacturer, and became known for his large men's Bible class. He is devoted in his loyalty to the cause of foreign missions.

Catholic Political Parties Win

The political organization of the Roman Catholic church in Europe is winning many victories for that communion. The Catholic party of Germany holds the balance of power and is able to secure in large measure what it wants. The new constitution of the republic of Poland establishes the Roman Catholic religion, and makes provision for conference with Rome on religious matters. Recent elections in Belgium have turned the socialists out of leadership and put the Catholics in. The increase of the Catholic vote in Belgium was 125,000. These successes do not fill the empty churches nor convince the millions of unbelievers, but they do help to perpetuate the institution.

Goucher College Controversy

Many colleges supported by endowments have at one time or another been regarded as denominational institutions. Fifty years ago they began breaking away. Harvard University is in no way connected with the Unitarians, and even the Divinity school of Yale University is no longer Congregational. As this movement spreads to denominations that are closer organized, there is naturally difficulty when a college breaks with its moorings. The case that is now in the public prints is that of Goucher college, usually regarded as a Methodist institution for the education of women. The trustees are petitioning the legislature of Maryland for a change of charter which will free the institution from the requirement that eleven of the trustees must be members of the Methodist Episcopal church from neighboring conferences. The matter is now before a committee of the senate of the Maryland legislature.

and hearings are being held. Dr. John Goucher and the secretary of the Methodist board of education, A. W. Harris, appeared before the committee recently to protest against the change.

Protestant Churches Protest Riots in Ulster

The highest authorities of the Episcopal, Presbyterian and Wesleyan churches in Ulster on January 15 published a statement calling for an end to "outbursts of crime which are a disgrace to any civilized community." These authorities insist that the Protestants were not the original aggressors, but nevertheless the principles of the Christian gospel must be carried out. There are many who affect to find in political principles the cause of the unrest of Ireland, but this and many other events prove quite the contrary. Ireland finds its trouble in the intolerant religious attitude of its people. Thomas and Alexander Campbell more than a century ago aroused the suspicion of the Ulsterites by preaching peace between Catholics and Protestants. Modern peace-makers have not fared any better.

Rabbis Will Not Shelter Bootlegging

The rabbis of the orthodox Jewish organization in America have recently considered the question of the use of wine in their ritual, and have decided that this wine may be unfermented. This takes away the cloak from many bootleggers who have not hesitated to use their religion for commercial purposes. Two other religious organizations still require alcoholic wine in their ritual, the Roman Catholic and the Episcopal. These might allow the use of sand instead of water in baptism in case of necessity as in ancient times, but have not yet seen fit to acknowledge that grape juice minus the alcohol might serve the needs of devotion at the altar.

Ministers Discuss the Religious Use of Humor

A long face is no longer the infallible trade mark of a minister. There seems to be a new kind abroad with smiling countenance, and a sense of humor. At Houston, Texas, recently Rev. W. D. Ryan read a carefully prepared paper on "Humor in the Life and Message of the Minister." The perils and the possibilities in the use of humor on various occasions were studied. Meanwhile it is said that even this thoughtful paper was not in itself devoid of the kind of humor which it recommended to the ministers assembled.

Church Gives High School Board a Deed

The Disciples church at Clinton, Mo., changed location some time since, erecting a new house of worship. The church was offered a handsome price for the old lot, but the spot was so hallowed by

the memories of the past years that many of the members hesitated to turn the property over to commercial use. After much deliberation it was voted to give the property to the high school board of the city without any charge. The deal was consummated recently, and at a formal Sunday evening service of the congregation the presentation was made on the part of the trustees of the church, and acknowledgment made by the trustees of the local high school.

Presbyterians Make Room for the Disciples

First Christian church of Brooklyn has moved in with the Presbyterians in their Duryea church. The Disciples church is accumulating funds for a new building, and while this is going on will carry on their activities in the Presbyterian building. The preaching services are held in common with the two ministers alternating in the pulpit. The church calendar of First Christian church compares the arrangement to that of two lodges meeting in the same lodge hall, but it is really a little more intimate than that. The organization and standards of the two churches have not been modified in any way.

Chinese Will Discuss Local Leadership in Religion

The demand in various mission lands for greater participation in the government of the mission churches by the native peoples is being met graciously in many lands. In China the native Christians will have a prominent part in the Chinese National Christian Conference which will be held at Shanghai May 2-11 of this year. While the English and American missionaries will be present, at least half of the delegates will be native Christians of China. The report on "The Development of Leadership in the Work of the Church" will be a report presented by Dr. David S. T. Yui, general secretary of the Chinese Y. M. C. A. Dr. John R. Mott will be present at the conference.

Churches Confused on Russian Relief

The good cause of Russian relief is being confused these days by a multitude of appeals, and behind some of these is political propaganda. A large church of New York City recently put on a canvass for funds for Russia only to find

that the organization asking for the money was a communist organization. It has been to meet the need of a non-political agency for the churches that the Federal Council of Churches has agreed to handle funds for Russia. Part of the money is spent through the Friends organization in Russia and part of it through Mr. Hoover's commission, which is an arm of the American government. During the past few weeks \$80,000 has been sent to the Federal Council offices for Russia, but this is a mere pittance, of course, in view of the vast need. Mr. Hoover says: "Russia is in great need. Every church in America is a soliciting agency to save her from starvation. These religious organizations are American. They are efficient. The Quakers, Jews, Catholics, Lutherans, Mennonites, Southern Baptists and all the other Protestant churches comprised in the Federal Council of Churches of Christ in America are diligently working in the field, doing heroic work to prevent great suffering. They offer ample opportunity for giving. They all coordinate with our government distribution agencies. They should be supported by every one who has satisfied his obligations to the home charities."

Ministers Going to Europe Can Serve

The minister who goes to Europe this coming summer can serve the good cause of international good-will while he goes about his travels. The Federal Council of Churches is securing the names of all these men and will act as a booking agency by which they may make addresses in significant meetings in Europe. The European churches act in the same way for their ministers, and thus the exchange of messages between Europe and America may further the cause of international understanding.

Unitarian Ministers Will Go to Oxford

Unitarian ministers are invited to go this summer to the summer school of

theology at Oxford University which is to be held from August 23 to September 2. The invitation evoked a response at once. The laymen's committee through which the ministers of this communion were brought together two years ago at Harvard, and last year at Chicago will now make a great effort to secure passage for a considerable number of ministers to go to Oxford this summer. The committee on registration and arrangements includes Dr. Samuel A. Eliot, President of the American Unitarian Association. The various parishes are urged to raise special funds which will defray at least the passage for the parish minister. Only in a few instances will the Unitarian ministers be able to go at their own charges. The Oxford curriculum will concern itself generally with the application of Christian principles to present-day problems and will deal especially with the relations of religion and democracy. The lecturers will address themselves to the consideration of the place and leadership of the churches in an age of transition. It is only in recent years that Oxford has been conducting a summer school, but it is already an outstanding feature of English university life.

Denominations Agree on Doctrine of God

Those who feel that the churches are hopelessly separated in matters of dogma will do well to ponder a recent happening. When the Unitarian Laymen's League wanted a good tract on the doctrine of God they went to the Baptist president of Brown University, Dr. William P. Faunce, to get it. He wrote "My Idea of God and Why I Believe in Such

CHURCH FURNITURE

Pews, Pulpits, Chairs, Altars, Book Racks, Tables, Communion Outfits, Desks—EVERYTHING. The finest furniture made. Direct from our factory to your church. Catalog free. PENNSYLVANIA BROS. & CO., Inc. GREENVILLE, ILL.

Now What About Our Banks

is a book by Russ Webb, a westerner, with a new line of thought that analyzes our banking system with a new vision. It strips our banks of their cloak of mysticism and their air of dominance and lays bare their inner workings so that Mr. Average Man can see right through and beyond them. It discards time-worn conventionalism and places the banker in his proper place among us. It reveals the bank's privileges and duties toward the community and the individual, and then it shows why the goods are not—cannot be delivered. It outlines a systematic change in our monetary machine and directs how, step by step, it may be brought about. It points the individual to his own opportunities and responsibilities and then presents him with a manual of procedure. It is economic theory, plus practical business, told in the light of actual observation. Every progressive man or woman will read it. Single copy, postpaid, \$1.00. Independent Publisher, Fort Lapwai, Idaho.

What 15c Will Bring You

Only 15 cents gives you the Pathfinder 12 weeks on trial. The Pathfinder is a cheerful, illustrated weekly, published at the Nation's center for people everywhere; an independent home paper that tells the story of the world's news in an interesting, understandable way. This splendid National weekly costs but 15¢ a year. The Pathfinder is the Ford of the publishing world. Splendid serial and short stories and miscellany. Question Box answers your questions and is a mine of information. Send 15 cents and we will send the Pathfinder on probation 12 weeks. The 15 cents does not repay us, but we are glad to have it in new friends. Address: The Pathfinder, 711 Langdon Bldg., Washington, D. C.

"In the Heart of ROCHESTER"

THE BAPTIST TEMPLE
CLINTON WUNDER, Minister

NEW YORK Central Christian Church
Flora S. Idleman, Pastor, 142 W. 81st St.
Kindly notify about removals to New York

CHURCH PEWS

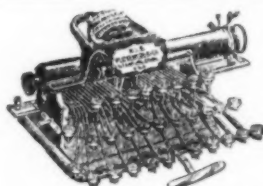
and PULPIT FURNITURE
GLOBE FURNITURE CO., Ltd.
19 Park Place, Northville, Mich.

HYMNS OF THE CENTURIES

Church Edition \$100.00 per 100
Chapel Edition \$75.00 per 100
THE BOOK THAT SATISFIES!
Send for sample copies.

A. S. BARNES & CO.

118 EAST 25TH ST., NEW YORK



\$2.50

brings you this Guaranteed Blick Typewriter. Balance at \$5.00 per month while they last.

FREE

One extra Large Type for Sermon notes with book of instructions.

STANDARD TYPEWRITER SERVICE
109 N. Dearborn St., Chicago

a God." The statement proved so acceptable that the Congregationalists wanted the privilege of using it in their foreign mission stations. Dr. James L. Barton, secretary of the American board of commissioners for foreign missions, has sent copies of the tract to the Transvaal, Natal, South Rhodesia, Bulgaria, Turkey, India, Ceylon, China, Japan and other parts of the world. It is understood that the mission presses will publish the tract in translation, and it will probably be one of the history-making documents of this generation.

Working at the Task of Organization

The district superintendents at work in Missouri under the auspices of the Missouri Christian Missionary Society among Disciples churches tend more and more to concern themselves with the building up of regular church methods, rather than spasmodic revivalistic experiments. Seventy-one pastors were located among the Missouri churches last year by these superintendents. Formerly almost all such arrangements were made by pastor and church without aid. The conferences held during the year were 168. These dealt in considerable measure with missionary methods. Among the matters on which the superintendents and the evangelists of the society report is the number of young men recruited for the ministry, and the number of students who are secured for Disciples colleges. The saving of many Missouri churches depends upon the introduction of continuous religious work in place of spasmodic revivalistic efforts on which the churches have lived in the past.

Disciples Convention Will Go Back to Winona Lake

After months spent in hunting for a location, the special committee of the International Convention of the Disciples of Christ has decided that the convention shall go back to Winona Lake. It was estimated that seven thousand people attended the convention there last year and the place seems to be neutral ground for the various theological factions who are at odds these days. Though Winona Lake has all the limitations belonging to a summer resort place, it has a large auditorium and plenty of shade for summer meetings. The date set for the convention is Aug. 28 to Sept. 4.

Baptists Will Hold Convention in Indianapolis

The Northern Baptist churches, after having tentatively adopted a plan of going to the Pacific coast with the next convention, have decided to go to Indianapolis. The date set for their convention is June 14-20. The Fundamentalists have been holding a congress each year in advance of the convention for several years past. They have been politely invited by some of the convention leaders to discontinue this practice, but it is not known yet what plans will be made for the Fundamentalist meeting this year. With both the Disciples and the Baptist conventions in Indiana this summer, the Hoosiers ought to be well

educated in theology before the season is over.

Fired for Acknowledging Abraham Lincoln as Christian

Joseph Myers, a young newspaper man of Indianapolis, has been supply preacher in a village church in Indiana for a few weeks, and when Lincoln's birthday came around the preacher brought forth the proofs that in his latter days Lincoln was a Christian. This admission of Lincoln into the church without immersion seemed to the village elders something dangerously like "open membership" so they met and fired the minister. Mr. Myers is connected with the Indianapolis News, having been formerly with the Kansas City Post. He has a theological education but sees in journalism a field for realizing religious ideals.

Political Candidate Gives Lecture on the Bible

The men's Bible class of the Disciples church at Danville, Ind., recently brought ex-senator Beveridge to town to deliver his well-known lecture on the Bible. The Hon. Mr. Beveridge said: "It is, I believe, the consensus of the competent that the ablest practical counsel on human affairs to be found in all literature, is that contained in Solomon's amazing summary of common sense called the Book of Proverbs. Even those who deny the sacred character of the scriptures, frankly concede the super-excellence of the advice which is packed in this compendium of wisdom. When reading the Proverbs we must bear in mind that they deal not only with individual problems, the solution of which there presented grew out of generations of personal experience, but also that the Proverbs have to do with principles of statesmanship as established by the long course of Jewish history. Solomon is almost as accurate a teacher of statescraft as of individual conduct."

Secretary Decries Labor Fights in Various Cities

Dr. Worth M. Tippy went back to Indianapolis recently, the city where he was once the popular pastor of Broadway M. E. church. He spoke with regard to the industrial situation over the country. "Do you think it is a good thing for Indianapolis to have what it has now, one of the bitterest fights over the open shop in this country?" he asked his hearers today. "With the situation as it is here, I don't believe it would be possible for the church at this moment to get into the matter in any helpful way. The feeling is acute. In Dallas, Tex., I talked to about 500 strikers in the packing industry, whose strike is practically lost. It was a very impressive occasion. They were bitter toward employers generally. I think there is still a strong remnant of the feeling, even among church people, that the church has no business in such situations. But I think the solution of these difficulties lies in the carrying of the spirit of Christ to the men of both sides. I think often of what a friend, an attorney, said to me not long ago, with re-

gard to a factional fight in which the industrial situation was at the bottom. He said: 'Believe all that the opposing faction says about the other, but don't at all believe all that each one says of itself.'"

Call the Roll of the Board of Managers

The Christian Standard, a conservative journal of the Disciples of Christ, has sent a registered letter to each member of the board of managers which recently adopted the creedal statement with regard to missionary policy in China. Each board member is asked to declare him- or herself individually. This inquiry is keenly resented by some of the board members. Others speak defiantly and declare themselves out of sympathy with the action taken by the 58 members present and voting when the memorable action was taken. The total board has 120 members scattered all over the nation. Rev. W. F. Rothenberger of Springfield, Ill., declares: "I did not support the resolution as passed by a majority vote of the board of managers because I could not impose upon my missionary brethren in the heart of heathendom a yoke which I, and perhaps thousands of my brother ministers, would refuse to wear at home." Rev. Finis S. Idleman, pastor of Central Disciples church of New York, says: "I voted against the resolution because it makes of the Disciples one more of the too many kinds of Baptists. Baptism is not the plea of the Disciples. If it is, there was no need of the movement, because the Baptists had made that emphasis for three centuries previously."

Fun After the Mid-week Prayermeeting

St. Mark's Methodist church of Detroit is in the midst of a new experiment to restore popularity to the commonly neglected mid-week meeting. Supper is served at the church previous to prayer-meeting, and following the prayer service there is a recreational period. Among the recreational events in recent weeks one notes a telephone musical program, Plumstead the impersonator, a stereopticon lecture on Yellowstone park, a gymnastic exhibition and a safety first movie by the Detroit city police department. The pastor, Rev. W. L. Stidger, has attracted so much attention by his dramatic book sermons that a volume of these sermons will be issued in the near future by Doran. Recently a book prayer-meeting was held at which a number of books were given to fortunate people in the audience, with the proviso that they must report on these volumes at prayer-meeting one month hence.

Minister Attacks the Public School Dances

Churches are puzzled as to their attitude to the public school dance which is becoming a feature all over the nation. In many communities the ministers welcome the innovation as a method of avoiding embarrassing questions around the church. They take the point of view

The Belief in God and Immortality

By JAMES H. LEUBA

Professor of Psychology in Bryn Mawr College; author of "A Psychological Study of Religion."

This book consists of three parts. The first is a scholarly investigation of the origins of the idea of immortality. It embodies an important contribution to our knowledge of that subject. Parts II and III are those of chief interest to the general public. Part II consists of statistics of belief in personal immortality and in a God with whom one may hold personal relations. For the first time we are in possession of reliable statistics valid for large groups of influential persons. The figures are in many respects startling, in particular those revealing that, in all the groups investigated, the proportions of believers are much smaller among the more distinguished than among the less distinguished members. The author seems justified in his opinion that the cause of the present religious crisis cannot be remedied by the devices usually put forward, for it has a much deeper cause than those usually discussed. Part III treats of the Present Utility of the Belief in God and in Immortality.

"A book which every clergyman, as well as every one interested in the psychology of religion and in the future of religion, should read and ponder. For Professor Leuba has made a contribution to our knowledge of religious belief that is of very considerable significance."—Prof. James B. Pratt, in the American Journal of Theology.

A Christian's Appreciation of Other Faiths

By REV. GILBERT REID, D.D.

Author of "China at a Glance," "China Captive or Free," etc.

Dr. Reid is the Director of the International Institute of Shanghai, China, where he was established before and during the Great World War. His social and political relations with the Orient during the trying period of China's neutrality created in him a spirit of international understanding which broke down all sense of separateness in human life, particularly in spiritual matters. His book is inspiring to every sincere student of the science of religion and will do much to establish the new order of human fellowship.

Price, each book, \$2.50, plus 12c postage

The Christian Century Press

508 South Dearborn St.

CHICAGO

Public Opinion and the Steel Strike

By the Commission of Inquiry of the Interchurch World Movement

Of no other book published in the troubled days since the war can one more truly say, "Here is something every American citizen should read." No matter what he thinks of industrial relations, no matter what his politics, his social position or his creed, every American, in simple duty to his country and himself, ought to read "Public Opinion and the Steel Strike."

Though limited in scope, the report is of more importance to Americans generally than the first and more comprehensive book was. It strikes deeper. It goes beyond the steel strike, in implications if not in facts. It studies, in the light of the western Pennsylvania phases of a single industrial conflict, sets of circumstances which are neither local nor temporary.

Propaganda is the theme. Presuming that public opinion often is the decisive factor in industrial war, what feeds public opinion? When an army of workmen walked out of steel mills throughout the country, stopping a great basic industry, how accurately was the interested public informed?

Public opinion was misdirected systematically, according to the commission of inquiry. Pulpit and press, unions and companies, public officials and welfare organizations—all failed, for one reason or another, to provide the public with accurate information.

Trained students of social phenomena, indorsed by a commission of which Bishop Francis J. McConnell is chairman, here present detailed evidence in support of their contention that public opinion was scientifically poisoned and American law was brazenly betrayed by press, church and government in order that strikers might be beaten—all with the implication that the same thing may be expected elsewhere in America tomorrow.

Prof. Alva W. Taylor commends this new book as one of the most challenging published in many years.

Price of the book \$1.50, plus 10 cents postage.

The Christian Century Press

508 S. Dearborn St., Chicago

that the schoolhouse is the place to dance. Rev. L. N. D. Wells, pastor of High Street Christian church of Akron, O., has recently denounced the public school dances of his city as hurtful to the young people. He said: "Dancing in the schools cannot be defended as promoting any of the functions of the schools. It cannot be defended as a high form of physical exercise. Dancing in the open air might be exercise but that is not where dancing is done. It cannot be defended as an exceedingly high form of social intercourse and therefore find a place in the schools. It cannot be defended as a school of manners, which might give it a place. On the other hand the moral tendency of dancing is bad for the boys and girls at the period of adolescence when they have not found themselves and when their feelings are difficult to control. The dance will unduly stir feeling which is already under insufficient control and therefore helps to destroy the balance of character. It dissipates restraints which are our safeguards and it releases lower tendencies which should be held in check by restraints and reserve."

Seminary Inaugurates a Service for the Ministry

The agricultural college issues bulletins for the farmer. Why should not the theological seminary render a similar service for the churches and the ministers? Chicago Theological Seminary has seen the opportunity and has already be-

gun in a modest way to meet that need. A multigraphed letter of a thousand words carries live suggestions about the pulpit interests for February and the organization of the young people of the parish in helpful recreation. Citations are made of successful work in religious education. The religious day school at Elk Mound, Wis., is particularly commended. Four books are named as worthy the perusal of the minister at this particular season. Should the new service meet with appreciation, the seminary bulletin will be extended to take in a greater number of themes.

Organized Christian Endeavor Has Advantages

While the prayermeeting feature of Christian Endeavor meetings is no longer popular among the young people in some cities, nevertheless this organization of young people still has a number of advantages over the loosely organized young people's clubs which are to be found in the churches all over the country. The leaders of this movement present a definite program of religious work which is often missing from the educational and recreational programs of the clubs. In addition Christian Endeavor societies have a way of pooling their experiences which is very helpful. For instance, Egg Harbor Congregational Society in New Jersey recently started a public library of 25 volumes which has grown to 300 volumes. The societies of San Diego, Cal., are organ-

ized to sing for the sailors that make port there. The intermediates of Berkeley, Cal., had a Thanksgiving out-door service last fall. Each young person brought an egg to contribute to the scrambled meal that was served immediately after. This plan was carried out without catastrophe.

Methodists Show Leadership in Manila

It is not many years since Dewey steamed into Manila bay, but in that time a strong Protestant movement has been inaugurated. It is significant of the way the tide is running that the pastors of the Methodist churches in Manila had 2,500 weddings last year while the priests of the Roman church had only 500. Probably in no part of the world has there been in this generation such a rapid shift in the direction of the Protestant religion as in the Philippine Islands.

Noted Baptist Minister Speaks in Boston

Rev. Len G. Broughton is one of the veteran ministers of the Baptist denomination. He has been speaking recently in Tremont Temple of Boston to large audiences. Dr. Broughton won his spurs in the ministry in the development of a large institutional church at Atlanta, Ga., and later was called to England. He often speaks at the Northfield conference and on many other American platforms. He is now pastor of First Baptist church of Richmond, Va.

*As a subscriber to The Christian Century,
you are entitled to buy books on credit
from The Christian Century Press*

Do not hesitate to open an account with us. Use order coupon herewith.

BOOK ORDER COUPON

The Christian Century Press,
Chicago.

Gentlemen: Please send at once the following books and charge to
account:

.....
.....
.....
.....
.....

My name.....

(Please use "Rev" if a minister)

Address.....

Religious Literature in Your Church

IF YOU will make inquiry of the members of your congregation, you will find that the average member does not read more than two religious books during a year. Many of them do not read a single volume! And yet wonder is sometimes expressed at the low tide of spiritual life in the church today.

Why not put a hundred religious books into the homes of your congregation before Easter? Preach a special sermon, if you like, on "Religious Literature and Christian Living," or some similar topic. And have some of the best recent books on hand for your people to see and order. Send us list of books (see below) which we may send you for first use. Put them where people can see them, and ask some one person to look after orders received. We will give you 30 or 60 days to pay for this initial order.

**Here is a list of religious books we recommend.
Order one or more copies of each by checking.
Or order what books best suit your needs.**

- | | |
|---|--|
| <p><input type="checkbox"/> What and Where is God? R. L. Swain.
The most helpful book of the year for church people, says Charles Clayton Morrison. (\$1.50).</p> <p><input type="checkbox"/> The Proposal of Jesus. By John H. Hutton.
A bold challenge to the present-day world to actually follow Jesus in its thought and life. (\$1.50).</p> <p><input type="checkbox"/> The Jesus of History. By T. R. Glover.</p> <p><input type="checkbox"/> Jesus in the Experience of Men. By T. R. Glover.
Two of the most suggestive books on the mission of Jesus ever published. (\$1.50 and \$1.90 respectively).</p> <p><input type="checkbox"/> Jesus the Master Teacher. By H. H. Horne.
Every teacher in your Sunday school should possess this book. (\$1.50).</p> <p><input type="checkbox"/> The Religion of a Layman. By Charles R. Brown.
For men, women and young people of both sexes. (\$1.25).</p> <p><input type="checkbox"/> Enduring Investments. By Roger W. Babson.
America's leading business expert says the business of religion is more important than mere money-making. (\$1.50).</p> | <p><input type="checkbox"/> Religion and Business. By Roger W. Babson.
Another book of fine inspiration for business people, ministers and others. (\$1.50). Every young man in your congregation should have both of these Babson books.</p> <p><input type="checkbox"/> The Creative Christ. By Prof. Edward S. Drown.</p> <p><input type="checkbox"/> Creative Christianity. By Prof. George Cross.
For thoughtful Christians. (Each \$1.50).</p> <p><input type="checkbox"/> The Meaning of Prayer. (\$1.15).</p> <p><input type="checkbox"/> The Manhood of the Master. (\$1.15).</p> <p><input type="checkbox"/> The Meaning of Faith. \$1.35).</p> <p><input type="checkbox"/> The Meaning of Service. (\$1.25).
All by H. E. Fosdick. The most popular books of spiritual inspiration published in many years.</p> <p><input type="checkbox"/> What Christianity Means to Me. By Lyman Abbott.
Will interest every mature and thoughtful churchman and churchwoman. (\$1.75).</p> <p><input type="checkbox"/> The Daily Altar. By Herbert L. Willett and Charles Clayton Morrison.
The perfect handbook of daily devotion. (Cloth, \$1.50; full leather, \$2.50).</p> |
|---|--|

Indicate by check what books, and how many of each, you wish, and mail this sheet to us. (Or indicate by letter or postcard which books we shall send). (Postage is additional).

**The Christian Century Press,
508 S. Dearborn St., Chicago, Ill.**

Sirs:—Please send books above indicated, and put on my account.

My name.....

Address.....

The Christian Century Press, 508 S. Dearborn St., Chicago

FOUR NEW BOOKS

The Approach to the New Testament

By PROF. JAMES MOFFATT,
Author of "The New Testament:
A New Translation," Etc.

"There are factors in the intellectual, religious and social world which involve a new estimate of the New Testament. Advances have been made in literary and historical criticism and methods of research. We are learning how to approach this great literature from the proper angle and thus to see it in its true perspective. My instructions were, not to offer any results of research such as might appeal only to experts, but to lay before the educated public an outline of the present position of the New Testament in the light of modern criticism—some brief statement of the general situation created by historical criticism which should also bring out the positive value of the New Testament literature for the world of today as a source of guidance in social reconstruction, so that readers might be enabled to recover or retain a sense of its lasting significance for personal faith and social ideals."—The Author.

Price \$3.00, plus 12 cents postage.

The Universality of Christ

By WILLIAM TEMPLE,
Bishop of Manchester.

"Dr. Temple is not only a theologian and a philosopher who already ranks, but also an explosive personality afire with love of the church and the people. He escapes all classification. If he is a theorist, he has also proved that he has an amazing capacity for affairs. His latest book, a small one of great significance, consists of four lectures delivered to the recent Christian Student Conference. The notes of the book are simplicity and a certain originality in presentment. It is written with lucidity and force. It may be commended as an excellent and very sincere piece of apologetic, which minds, young minds especially, perplexed and harassed in regard to fundamentals, may peruse with great benefit."—The Guardian.

"These lectures were framed with a view to suggesting answers to problems specially prominent in the minds of Christian students at this time."—The Author.

Price \$1.25, plus 10 cents postage.

The Divine Initiative

By PROFESSOR H. R. MACKINTOSH,
Author of "Immortality and the Future."

The lectures in this book when delivered in London made so deep an impression that the Student Christian Movement published them in book form that they might have a wider hearing. Dr. Mackintosh has here set forth the reasons for Christian faith in a fresh and trenchant way. His book is a notable addition to present-day apologetics. It will rekindle hope in many an address and sermon which its reading will inspire.

Price \$1.25, plus 10 cents postage.

The Nature and Purpose of a Christian Society

By T. R. GLOVER, { Author of "The Jesus of History," "Jesus in
the Experience of Men," "The Pilgrim," Etc.

Through some strange oversight this remarkable contribution to the discussion of the character and nature of the Christian church has not heretofore been published in America. It is in its third edition in England and should find a large audience in the United States, where the author's "The Jesus of History" and "Jesus in the Experience of Men" have been so widely read.

Price \$1.50, plus 12 cents postage.

THE CHRISTIAN CENTURY PRESS

508 South Dearborn Street
Chicago

Two Constructive Books on Religion

JUST FROM THE PRESS

The Creative Christ:

By Edward S. Drown,
Professor in the Episcopal Theological
School, Cambridge, Mass.

That Jesus Christ is the same yesterday and today and forever means that he is the Man of the ages. And, if so, then he is the Man for every age. There is in him that which can appeal to and satisfy the thoughts and hopes and aspirations of every period of human experience. That Jesus Christ is always the same does not, therefore, mean that he can always be apprehended in the same way, or that his value and meaning for human life can always be understood and expressed in the same terms. His greatness eludes any complete human understanding. The best that any age can do is to make him real for that age, and then to hand on to new ages the ever recurring task of understanding him anew, as human life changes and as new problems call for solutions.

There are two false attitudes toward the thought of the past. One such is to regard that thought as a finality beyond which we cannot go. But that is to be untrue to the lesson which the past itself has to teach, the lesson taught us by men who were thinkers for their own time, and who dared to follow thought into untrodden fields.

And the other false attitude is to disregard the past, and to try to do our own thinking independently of what has been thought before. But that again is to lose the lesson that history has to teach, it is to fail to benefit by the experience of mankind. If we are to understand the present, we must know the past, know it as a living thing, and from its life we shall learn the lessons for our life today. We shall be true to the Christian thought of the past if we try to make Christ real for ourselves.

Such is the argument of this book. And further, the author says, our problem is the social problem, the ethical problem, and he asks and aids in answering such questions as these: *How shall society be built on the foundation of righteousness, justice, and love? How shall the individual, every individual, find his own freedom in a right and just relation to his fellows, a relation that shall express and maintain the rights and freedom of all? How shall the State, the Nation, be so constituted as to maintain the rights and duties, political and industrial, of all its members?*

Creative Christianity:

By Professor George Cross,
Of Rochester Theological Seminary.

The author terms this "A study of the genius of the Christian faith." "To everyone who seeks to hold this faith intelligently," he says, "and to communicate it to the minds and consciences of others this task of ours must present itself as permanently imperative, and the present juncture in human affairs makes the time particularly opportune. For the work of reconstituting the essential order of human life, now pressing so hard on the human power of initiative on a vast scale among many peoples, is bound to produce a profound effect on the religious life of men everywhere."

Periodically, he holds, the organizing genius of the Christian faith must manifest itself in the reshaping of the forms of conduct, of the political

affairs, of the popular philosophy and of the spirit of reverence current among any people. That which seemed at one time indispensable to the religious life has to be set aside in the interest of that very life and other forms more truly representative of that people's later faith and more adequate to the fulfillment of its newer aims must take their place.

"Creative Christianity" is a contribution toward reshaping the inherited forms in which our Protestantism has expressed its inner life for us so that the coming generation nurtured under the changed spiritual tendencies current today may have a form of Christianity better fitted to its needs.

Price of each of these books \$1.50, plus 12 cents postage

The Christian Century Press

508 South Dearborn Street
CHICAGO

In Forbidden Tibet

The first English woman to travel from India to the town of Gyantze through bleak Himalayan passes and across desolate Tibetan plains, was Muriel Percy Brown, who made the mysterious trip with her husband, sent by the British Government to study the art of closed Tibet!

The Lama priest, keeping always to the left to stay on the Holy Way, the terrible solitude of the land, the huge stuffed dogs hanging from dimly lit passageways in the Tibetan monastery, the barbaric splendor of the costumes of the Tibetan servants, who courteously extend their tongues at full length as they serve at table, the aristocratic delicacy and pallor and charm of the hostess herself, a lady from Lhasa,—tell in fascinating revelations that adventure and strange exploration are today more entertaining than ever before.

Read Muriel Percy Brown's "A Welcome Guest in Forbidden Tibet" in the March

ASIA

The American MAGAZINE of the Orient

More than 50 Illustrations.

"Stepping-Stones Across the Pacific," a Special Set of Unusual Photographs.

The American Fish and the World Net By William Hard

The titles assumed by Edmund Roberts, one of our earliest diplomatic representatives to Annam—when he found titles were essential there—were "Edmund Roberts of Portsmouth, Nashua, Concord, and all other New Hampshire towns, and also of Merrimack, Ammonoosuc, Androscoggin and all other New Hampshire rivers, and also of Monadnock and Winnepessaukee and all other New Hampshire mountains and lakes."

The Annamese acclaimed him one of the most titled noblemen that had ever visited them. Edmund Roberts thought this scheme out himself. But President Tyler later officially nominated Caleb Cushing as "Count Caleb Cushing" when accrediting him to the Emperor of China.

Are we following the spirit of George Washington today by avoiding our international duties in Asia and Europe? William Hard says we are not, but that if "in accordance with the precepts of George Washington we follow our noses simply and only in the direction of our own interests, we shall finally arrive via the way-stations set up for us in the Orient by Roberts and Cushing and Commodore Perry, at a vital and active concern with the policies in Europe of Lloyd George and of Poincaré and of Lenin."

A Fortnight on a Cargo-Boat By William L. Hall

In the good junk *Wings of Peace*, rechristened *Becky Jane*, a missionary doctor and his wife set out for Suining, their future home in the interior of China. The story of their adventures along the way, begin in the March number. Dr. Hall writes with vividness and dry humor of the boat and its primitive equipment, of the crew, of the military escort, of the turbaned river-pirates who plot to secure his bales and boxes, when . . . But finish this tale yourself and read "A Fortnight on a Cargo-Boat," by William L. Hall.

Conversations with a Kemalist By Demetra Vaka

Very soon the Near East may be occupying much the same prominence in the daily papers that the Far East has lately been given. For there are two governments in Turkey, one of which, the unofficial one, led by Mustapha Kemal Pasha, is showing surprising ability to keep going.

Demetra Vaka (Mrs. Kenneth Brown) talked with Kemalists in Constantinople under the nose of the Sultan's government, to which they are opposed, and in her writing in ASIA gives a vivid picture of Nationalist aims. Read Demetra Vaka's articles in order to know about the Near East long in advance of its appearance on the front pages of the newspapers.

Other Features in the March ASIA

Slow Americans By Paul S. Reinsch
Children of Moscow By Anna J. Haines
Travels and Hazards in Central Asia By Ikbal Ali Shah

PICTORIALS

Stepping-Stones Across the Pacific

An art insert of eight pages of handsome photographs on tinted paper gives glimpses of the coconut-crowned, romantic islands of the Pacific. These little islands, celebrated in reams of "South Sea stuff," have a strategic importance out of all proportion to their size; for they are stepping-stones across the great ocean, hemisphere-wide, that separates Asia and America. Much of the discussion at the Washington Conference has centered about them, and in the "Four-Power treaty" the great nations have pledged "hands off" one another's island possessions.

King and Caliph in Southern India

Scenes of the Moplah uprising in Malabar, one of the trouble spots in Great Britain's colonial possessions. These are the first authentic pictures to reach the Western World.



Do You Want to Go to the East?

Stay at home if you must, but travel with your eyes, mind and heart through the countries of the Eastern continent, made living and human in ASIA each month. This magazine is devoted to the joyous task of bringing the Orient to you, through short stories, articles, stories of human achievement, photographs and illustrations, that are unequalled.

SPECIAL OFFER

A Fourteen Months' Subscription for the price of an Annual Subscription.

ASIA is on sale at all newsstands at 35c per copy. The yearly subscription is \$3.50. If you will subscribe now we will include two extra current issues without additional cost—\$4.90 value for \$3.50—a saving of \$1.40.

Send the Coupon NOW as this offer is limited.

Chr. Cent. 3-2-22

ASIA PUBLISHING COMPANY,

6277 Lexington Ave., New York City.

For the enclosed \$3.50 enter my name as a subscriber to ASIA, the American Magazine of the Orient, for a period of fourteen months.

Name

Address

Business or Profession

to

but
and
the
and
his
ous
ou,
ries
phs
ed.

R
for
on.

at
n is
will
out
—a

r is

2-22

f.

s a
eine
ths.

...

...

...

ISSUE 10